

Religious Education

The Journal of the Religious Education Association

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VOL. IX

OCTOBER, 1914

No. 5

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WAR AND MOTION PICTURES

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The motion picture is the great machine of popular appeal in the history of time. There is now the question how that machine shall be used in a case of great social need.

Europe is engaged in war. In neutral America all minds are turned upon war's tremendous meaning. It is highly important that we see war as it is.

Theaters are closed, business is marking time, politics is at a standstill. But the motion picture theaters are running at full blast. In such an hour as this the power of the motion picture must be utilized. For more than any other agency the motion picture has in its power to let people know what war is.

In the hands of the producers there is to-day this great social opportunity. You motion picture men, tell us not only the latest news from the front, but tell us the awful truth of War. Stop "The Adventures of Matilda," and "The Romance of the Handsomest Star."

Let us see on the film the actual horrors of war, the devastation, the ruined homes, the retarded plans, the harvest fields laid waste.

Let us know by seeing before our eyes that war is not ideal glory; it is murder and maiming of men; it is rapine and theft. It is not glorious crime; it is the multiplication of individual sordid crimes; it makes citizens murderers, and men into brutes. Let us see these things before our eyes that we be no longer misled with heroic lies. You can dispel the illusion of war among the millions of America.

You have not created your audience for nothing. With such an audience as this, with such power as yours, it need never be again in our country that men shall fail to know what war really is, or that misled by a blaze of glory, they shall go out to kill.

What is required of you is imagination to equal your opportunity. Let your opportunity command your imagination.

Will you justify the great power that has been placed into your hands, or will you fritter it away in solemn times?—*The Wisconsin University Bulletin*.

THE PSYCHOLOGICAL BASIS OF WORSHIP

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Our motive in this discussion is practical. We are met to consider a definite pedagogical problem—how most wisely to provide for worship in the graded Sunday school. I shall aim, therefore, simply to remind you of certain fundamental principles of psychology that seem to me pertinent to any consideration of that problem.

At the outset let me emphasize that these are principles of psychology, not conclusions in metaphysics. It seems all too easy these days for men to discover that psychologically worship is a phenomenon of group life, and religion a process by which social values are conserved; then forthwith, by implication or in explicit statement, to conclude that God is a mere name for an ideal, religion nothing but the conservation of values, and worship a reaction to stimuli wholly material and human.

Such I believe to be loose thinking. Psychology, when it knows and sticks to its business, is as naively realistic as any other science. The psychology of religion should no more question the reality of God than does the psychology of the senses question the reality of things. Neither can it establish the reality of God any more than can the psychology of the senses establish the reality of things. These are problems, not for psychology, but for philosophy.

In this paper I shall frankly assume the real existence of the Christian God concerning whose character we in most important respects agree. And if the Christian God really exists, it follows that a psychological description of worship does not tell the whole truth respecting the situation in which worship finds place and meaning. It is somewhat as though one were to attempt to describe a conversation over the telephone, overhearing only the person at one end of the line. Metaphysically, worship is but one end of an intercourse between persons. It is the human end. In worship we approach to God and express ourselves to Him. But He meanwhile is not impassive and inactive. He expresses Himself to us, in word and deed and sustaining grace, in the thousand and one ways in which His life impinges upon ours and His will for us stands revealed. Worship

has its correlate in revelation. The early Protestants had a true sense of the situation when they distinguished in every service two fundamental elements—the prayer and praise which we address to God, and the Word, as they called it, which He speaks to us.

This much by way of preliminary. We turn now to our task—an attempt to state the psychological basis of worship.

I. WHAT WORSHIP IS

By worship I understand a conscious approach to God. More precisely, it may be defined as the attempt to express to God an attitude that acknowledges and seeks to further social relations with Him. Three characteristics of worship, involved in this statement, should be made explicit:

(1) Worship is conscious of its object. At bottom, like any other human action, worship is a response to a stimulus. It is our reaction to God. But it is more than a mere reflex, more than blind instinct. To some extent at least, the worshipper knows what he is about. He is conscious of God; he assumes an attitude toward God and seeks to express that attitude to Him. No temperamental optimism, no "cosmic" attitude of trust and hope, not even abounding goodness of life and helpfulness of deed, can be called worship unless there is some explicit reference of attitude or life or deed to God and to the demands of His personality upon that of the worshipper.

(2) The attitude expressed in worship is social rather than anti-social or non-social. It is one of approach. The worshipper seeks to use and confirm rather than to break social relations with God. It is possible, of course, for men to deny God or merely to assent to Him, to make affirmations about Him, to neglect or ignore Him, to fear, hate, or flee from Him. But none of these are attitudes of worship. He only worship who draws near to God, seeking acquaintance and help, and endeavoring to fulfill and establish relations with Him.

(3) Worship consists in the attempt at least to express to God one's attitude toward Him. It is not enough simply to feel willing to come into closer relation to God, or dumbly to love Him. We want to tell Him so. Worship involves something at least of movement toward expression of the attitude. It is an expression, moreover, be it clearly stated, addressed to God rather than to other men.

This idea of expressing ourselves to God, however, is by no means a simple one. Just how should one best address Him? We shall be helped to understand it if we think of how we express our-

selves to one another. We turn then to a consideration of the psychological principles of everyday expression.

II. THE PSYCHOLOGICAL PRINCIPLES OF EXPRESSION

By expression I understand human action in its entirety. The terms are co-extensive. Not only in words, but in gesture and deed, in quickened breath and pallor of feature, we express ourselves. There is no expression except through action; there is no action which is not an expression of the nervous and mental organization of the person who acts. Four principles of expression so understood, are pertinent to our inquiry:

(1) The stimulus to expression lies in the situation confronting one. All actions are in a certain sense reactions. We act because the situation calls for action. We do not express ourselves in general—*"ins Blaue hinein,"* as Kant accused the old metaphysicians of doing—but to someone or upon something. Expression is a response—a response to the demands and possibilities of the situation.

(2) The material of expression comes largely from within. What we shall do or say depends upon our instincts, feelings, habits and ideas.

(3) The direction or end of expression depends upon the needs felt in the presence of a situation. The same situation may elicit widely different motives. We may distinguish three fundamental types of needs: (a) adaptive, making for adjustment to the physical environment; (b) imitative, making for conformity to the social environment; (c) social, leading to entrance as a self-active individual into the give and take of social relationships and into the work of the world.

(4) Expression reacts to determine the meaning of situations. Little children define most objects in terms of what they can do with them. It is one trait of childhood which we never quite outgrow; nor should we. Concepts are practical instruments. What we do in response to a given stimulus thus to a large degree determines its meaning and value, both present and future. Expression is a means of impression. James' pragmatism, Eucken's activism, Bergson's insistence that the intellect is the tool of practice, are in this respect psychologically true.

III. WORSHIP AS A FORM OF SELF-EXPRESSION

We are now prepared to see what may rightly be meant by the statement, often made, that worship is a form of self-expression.

The term self-expression is ambiguous. From one point of

view, (a) all expression is self-expression in that its character is determined by the inward organization of the self, its instincts, feelings, habits and ideas. More specifically, however, we may understand by self-expression (b) such expression only as is socially motivated, in contrast with that which is merely adaptive or imitative. We express ourselves, then, in so far as we enter creatively into the world of persons and things, helping to mold its relations as well as being molded by them, determining as well as being determined by its conditions and products. Self-expression is the expression of a person who feels himself, in some respects at least, counting as one in a sort of democracy of interest and effort. So conceived, self-expression does not replace but rather includes adaptive and imitative expression and raises them to a higher level. This is not, moreover, be it carefully noted, to identify self-expression with sheer self-assertion, as is sometimes wrongly done.

Worship is a form of self-expression, not simply in the general sense in which all action may be so called, but in the more specific sense. It is distinctly social in motive. It is the expression appropriate to a self that stands at the one end of a personal relation at the other end of which is God. What that relation shall be and what its products, depend upon the selves involved, and upon the human self as really as upon the divine. Christian worship is not mere resignation to a Fate revealed in the heedless pressure of circumstances, nor conformity to the dictates of an arbitrary Will; it is fellowship with a Father to whom we can in fullness express ourselves because we know that He can understand and does really care.

IV. THE RELATION OF WORSHIP TO OTHER FORMS OF SELF-EXPRESSION

Worship is like other forms of self-expression in that it shares with them the principles above set down.

(1) Worship, like other forms of self-expression, is a response to a situation. And the point particularly to be emphasized is that the total situation enters into the stimulus. As we talk to our friend, we indeed single him out from the multitude of impressions that constitute for the time our total situation, make him the object of attention and address ourselves to him; yet even so what we say and do has its relation, not solely to his presence, but to the whole. It is even more true of worship, just because the God whom we address is not so readily singled out or so easily held before the focus of attention as is the face of our friend. The practical counsel is obvious.

In any provision for worship, we must see to it that in so far as possible every element of the situation stimulates to reverence and reinforces the sense of God's presence. The "externals" of worship do not remain externals; they are apt to enter into its very spirit.

(2) Worship, like other forms of self-expression, depends for its material upon the instincts, feelings, habits and ideas of the person whose expression it is. The very fact that we are here met to consider the problem of the adaptation of forms of worship to the developing life of the child, is evidence of our recognition of this principle.

(3) Worship may, like other forms of self-expression, issue from varying types of need. We have said that worship is essentially social in its motive. Yet it may be adaptive merely, as when one seeks to use God only when caught in a tight place. The town of my boyhood had its "infidel" who was said to have been found praying when his hired men dug him out from under a load of hay that had fallen on him. It may be imitative merely, and never rise to the level of the experience of one who stands on his own feet before God. The practical counsel is that if we would lead others in worship we must know something of their individual and group experience, their problems and aspirations. No amount of wise ritual provision can render unnecessary the personal touch of the teacher upon the individual and group life of the pupils whom he is trying to lead to spiritual maturity.

(4) Worship, like other forms of self-expression, reacts to determine the meaning of the situations out of which it proceeds. The sort of worship we render to God is not only an expression of the ideas we hold of Him; it helps to determine what ideas we shall hold. However spontaneous the worship, then, or however immature the worshipper, it ought to be worthy of the God to whom it is rendered. Things trivial, flippant, or sentimental have no rightful place in any grade of the Sunday school. I feel very strongly, too, that any graded system of worship that would provide only for the expression of the child's present ideas and feelings, without looking forward at the same time to his future and seeking to lead him to higher and truer conceptions of God, would be fundamentally wrong. It is conceivable that we might permit children so to worship God that their very worship would help to keep them spiritually immature.

On the other hand, worship is wholly unlike other forms of self-expression in two important respects, both issuing from the unique character of the object of worship—God.

(1) God does not present himself to the senses. The stimulus

to worship is in that respect weaker than the stimulus to other forms of self-expression. We are faced by the problem of making real the presence of God.

(2) God does not need to have us express to Him our attitude, as we must express ourselves to our fellows. He is conscious of what we are conscious. He is "quick to discern the thoughts and intents of the heart." We might well raise the question, then, whether it is not enough after all simply to be willing to receive Him and to feel an affection that yet remains inarticulate. Must not a certain sense of unreality attend any effort to tell to God what He already knows?

We here touch upon the heart of our pedagogical problem. How shall we so present God to children that He will be so real to them as actually to enlist their love and worship? How shall we stimulate an expression of such love and worship without introducing something of artificiality?

Without entering upon the pedagogical considerations involved in any answer to these questions, let me say simply that I believe that we must rely in the main upon group worship and upon social suggestion. I believe that we must worship with our children, whole-heartedly and sincerely. That is a different thing, mark you, from worshipping before them or worshipping at them, both of which well-meaning parents and teachers often enough do. We must share their worship and let them share ours, till they come to feel God's reality because He is so real to us, and the naturalness of the expressions of love and praise in which God's children unite just because they ring so true upon our lips.

SOME SUGGESTIONS ON THE PSYCHOLOGY OF WORSHIP

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In this paper, worship is discussed from the educational point of view; that is, it is considered only in relation to its effect upon the worshipper as an aid in the shaping of character. Possibly its brevity lends to its statements an air of dogmatism which the spirit of the writer does not warrant.

In attempting a psychological analysis of what is involved in

worship, we must, first of all, distinguish it from other phases of religious experience and seek to determine its relation to them.

Psychology recognizes three great fields of mental activity—those of the intellect, the will, and the emotions. These are never wholly divorced in life, but the classification has practical value, for they can be readily distinguished in function, one or the other regularly predominates in particular experiences, and appeal can be directed to one of these mingled elements at will.

In the religious life there are three kinds of experience, each of which makes its appeal to, or leads to expression of, one of these fundamental elements of human nature. Instruction, or teaching in the narrower sense, deals chiefly with the intellectual powers; "service" is the functioning of the will in religion; worship is chiefly a matter of emotion.

The basis, then, of such a study of worship as is here sought must be found in the real function of emotion in human experience, and in the ways in which it normally accomplishes its purposes.

The function of the intellect is to reveal to the individual the world in which he lives, and to enable him to understand it in its various relations to his own life. Emotion stimulates the individual to act in view of the situation as it is understood. The will executes the prompting. The chief function of emotion, then, is to lead to conduct which is an immediate and direct reaction to environment; that is, to furnish motives for action. These relations we commonly recognize in our efforts for religious education. The body of a Sunday-school lesson attempts to set forth conditions which reveal a privilege, an opportunity, a duty. The final step of application seeks to indicate specifically the appropriate conduct in view of these facts, and to stir the feelings that will lead to its performance. This appeal to emotion is a part of all good teaching. Moral education consists chiefly in the culture of desirable emotions by leading them to frequent expression as motives to conduct in all the affairs of life.

But there is another and less direct way in which emotion functions in life. It attaches itself to ideas, making them indirect guides to conduct. This is through the formation of an ideal, which is an idea infused with and reinforced by emotion which relates it to the individual life and makes it a force in the determination of conduct and the shaping of character. Ideals become goals for the individual life, and guide conduct, not so much by supplanting the immediate emotional reactions to environment mentioned above, as by determining which parts of the environment shall receive our attention. Thus, in effect, it reinforces certain impulses. A moment's

consideration will convince one that the conduct which is associated with worship (prayer, singing, speaking, etc.) is not an immediate reaction to environment, as "service" is, and that its influence upon life is of the same nature as that of the ideal.

Further consideration of the nature of the ideas that form the bases of ideals reinforces this conclusion. These ideas are always big, generalized conceptions which have a vital relation to the important interests of life, and there is a suggestion of remoteness as one thinks of the attainment of the goal which the ideal sets. When a man plans that he will have an appetizing meal at six o'clock this evening he does not form an ideal, though there may be a strong emotional element in his anticipations. When he decides that his life work shall be that of a poet or a painter and the idea fills the thought of his quiet hours and is in the background of his daily effort year after year, he does. In the same way the impulse to help a needy child in the street differs from the emotions a Christian experiences as he sings a missionary hymn, prays for the cause of world-wide evangelism and consecrates himself to the missionary's life. The ideas that enter into worship are of this big, universal, dominating kind—those of the greatness and goodness of God, of righteousness and self-denial and consecration, of the larger and more generalized aspects of service of God and men.

The formation of an ideal is a very slow and an extremely personal process. If a teacher could fully understand the mental processes that are involved and the present knowledge of the pupil, he could with absolute certainty make him the possessor of any idea that his past experiences could interpret. But the emotions that can transform that idea into an ideal the pupil himself must furnish and they are necessarily chiefly the product of his past life. The youth of good heredity and good training who has for eighteen years been tender-hearted and sympathetic may be made to understand that there are men who take delight in the torture of helpless children, but no teacher can make the experience of such men the ideal of this youth. He must first transform his character by leading him to live a different life. But with that background of past experience which was specified, the teacher may assist in the formation of an ideal of humanitarian service through some particular profession or in some special field of reform. So in a service of worship in a church the emotions that are stirred are not supplied by the hymns and prayers, but by those agencies are drawn out of the depths of past experience and are vivified and given new power over life. The hymn, "Sweet Hour of Prayer," means nothing to one who has not experienced

the sweetness of such hours of communion with God in the past. The great service of worship, then, is to revive and refresh these big and meaningful emotional experiences, to restore them to the ruling position from which they have often been crowded by the immediate demands of life, and perhaps to reassociate them in more significant and more influential ways.

Since it appears that we cannot to any great extent communicate our emotional states to each other, we may now raise the question as to how far we may collectively experience these feelings which have had so personal an origin. Investigations have made it perfectly clear that the mental content of the "crowd" (in the technical sense of the group of people who think and feel and act together) is not that of the more cultured or psychologically and morally higher members of the group. It is not the average or mean between this and that of the lowest members. It is better described as the greatest common divisor of all. That is, when people are really swayed together, the response is from those feelings and impulses that they have in common. It is in the more primitive emotions, such as the fear of panic or the anger of a lynching-mob, that we see the phenomena of group psychology manifested rather than in heights of self-sacrifice or similar experience to which few of the crowd have attained as individuals. This suggests the limitations of social worship. It may bring out the best that is in a man; it cannot lift him out of himself. That is to say, that in developing the attitude of worship the individual experience and individual training is always more important than the influence of those who worship about him. He gets from the service no more than he takes to it. He may have forgotten that it was there, or, indeed, may never have recognized it, but, if it appears, it is out of his own heart that it comes.

The service of common worship, then, must be planned about those religious experiences that men share with each other. The more personal and unusual experiences are out of place here.

If we compare the emotional life of the child with that of the adult, we gain further light on our problem. His feelings are simple and unrefined. They are stirred by immediate experiences and are associated with concrete things. He lives in the present and has few generalized conceptions. In short, he is practically without ideals. Worship has little real place or power in his life. When he experiences it at all it is in response to very concrete and specific relations between himself and God. The great work of religious education is now to build up, as one may, those big fundamental ideas of the fatherhood of God, the duty of right living, the privilege of service,

etc., about which religious emotions gather in worship. It is to help him to attain for himself the attitude of worship, not to teach him the forms by which those who have experienced it express their feelings. The worship of the child, then, must be much less formal than that of the adult, and it must be carefully adapted to his experiences if it is to be really helpful.

The bearing of unusual or abnormal mental states upon the subject should not be overlooked. The most common perversion of emotional states is what is usually called sentimentality. It consists in emotion experienced as an end in itself. It finds manifestation not only in the maiden who is in love with love, but also in the bereaved mother who nurses her sorrow, and in the experience of the inveterate theatre-goer who must have thrills. This, too, finds expression in what sometimes passes for worship. It was illustrated by an acquaintance of mine who, in his prayer-meeting, by shouting, swinging his arms and leaping, regularly worked himself up into an experience of what he called "the religion that happiness the soul." It appears in equal clearness in the case of those who confuse religious feeling with aesthetic enjoyment: That is, aesthetic feeling instead of reinforcing genuine religious emotion becomes an end in itself. The service becomes a literary and musical treat, enhanced by its architectural setting. Both of these indicate perversion of feeling from its true function and are substitutes for true worship.

It has appeared that normal emotion is, in its essence, a reaction to environment—an interpretation of it from the standpoint of its relation to individual life. Any attempt to cultivate emotion must keep this fact in view. Always it must come out of life itself—out of the individual's relations to the world in which he lives, if it is to control that life. The more, then, that we depend, in securing the attitude of worship, upon architectural and other accessories the less likely are the impulses that are stirred to be vitally and permanently effective. That is, if we create an artificial environment in order to secure certain reactions, they are not likely to function outside of that environment. Worship should be a response to God in the world in which a man lives his active life, not to God dwelling in a temple made by human hands.

There are two kinds of experience in which emotion in its normal relation to conduct seems to be minimized or almost to disappear. One of these is the performance of an habitual action. At first there are commonly very definite intellectual and emotional accompaniments of the act, but after the habit is well established both of these elements tend to disappear. When a man kisses his sweet-

heart the first time there is a very large and intense emotional element in the experience. When he kisses the same woman as he starts for business in the morning, after she has been his wife for twenty years, it is different. There may be a richer and stronger love, but it does not find a very vital expression in this act. So a form of worship may lose its meaning, its worshipful content, when it becomes habitual. There are congregations who gabble the responses in a way that is convincingly significant of this fact. The danger of this result is especially great if any form of worship is used by the child before it is a real expression of his own attitude, that is, before it has acquired meaning for him. This suggests that ritual should be minimized rather than emphasized in the religious training of children.

Again, conduct seems to be divorced from normal emotion in hypnotic suggestion. The subject acts not from motives, but in a rather mechanical way on the basis of associations. In strong social suggestion that is not hypnotic the conditions are much the same. Conduct can be influenced strongly in this way, but not permanently. As the suggestion disappears motives again take control, and there can be no transformation of character except by the normal methods that have been hinted at above. Sometimes in the heat of a revival or a campaign for securing gifts what passes for worship is the response to suggestion of this type. It has no legitimate place except in those abnormal cases where hypnotism might wisely be used, as in case of the drunkard or slave to other appetites or passions, and there its value is only to make possible the constructive work of the normal kind.

This brief outline is designed merely to suggest points of view and to hint that this approach to the subject may lead to results that have very practical value.

SUGGESTIONS AS TO THE PREPARATION OF ORDERS OF WORSHIP

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In considering the preparation of services of worship for Sunday-school use, it is necessary first of all to have a clear notion what the phrase means. For this purpose, it may be necessary to revive a phrase which many of us have long desired to abandon, namely, "opening exercises." By the opening exercises of the Sunday school, then, we mean all that precedes the teaching of the lesson. During these opening exercises, and at whatever point may seem best, there is introduced what, for distinction, we call the "service of worship," —that is, a brief period during which the minds and hearts of all are centered in the common act of praise and prayer.

Such a distinction clears the air and simplifies our problem. It shows how it is possible to take a portion of the time which precedes the lesson period for such important matters as drill in memorizing, the practice of hymns, reviews, announcements, the offering, and whatever stories or addresses are provided for the entire school, without breaking in upon the service of worship.

Let us consider, then, the opening exercises as a whole. We should regard that part of the session as more than a catch-all for various and disconnected matters. It should have method, unity, and a goal. We should even regard it as more than an opportunity to prepare the pupils of the school for the lesson period. Important as instruction in religion is, the cultivation of the religious life is of greater importance. The goal, therefore, toward which the opening exercises should move is not the active mind, ready to receive information, but the uplifted heart and deepened spiritual experience. There must be an order of procedure in these opening exercises that is ideally best, and when found it will be discovered to be that form which leads to a worshipping mood.

First of all, it is important to catch, at the very start, the interest of the assembled school where it may most easily be reached. This may usually be done best by a service of song. Moreover, the songs best suited for this purpose are those which express greeting, fellowship, or a love of Nature. The pupils as they arrive are not in a distinctly religious mood, still less are they in a mood of penitence.

They are happy, care-free, and interested in the incidents of the hour. Let us, therefore, start them to singing such songs or carols as may best express their joyousness, and may do that in such a way as to bring them into co-operative and sympathetic action. The singing of a single carol will sometimes suffice to mould what was but a crowd into a united group, prepared for co-operation in action, in study, or even in worship. If one song does not accomplish this end, let a second be sung, by which time they will surely have come to act together rhythmically.

After such a period of song, let necessary announcements be made, the school drilled in hymns or memory work, stories told or general instruction given, and then let the service of worship itself be approached. This service has, indeed, been prepared for by whatever has preceded it that brings a sense of common interest in high things, and by all instruction through drill, story, or address. Worship is, however, something different from all that, and there may be need of still further preparation. This may be given once more by singing, not this time through the use of such songs as were sung at the beginning, but by the use of hymns that have a distinctly religious value. It is surprising and gratifying to note how large a proportion of hymns, even those prepared for children, are in reality prayers. Such hymns should be announced as prayers and should be sung with a reverent spirit. If it is ever desirable to urge a school to "sing louder" or with "more snap," as is sometimes done, it is certainly not well to give any such exhortation when approaching a prayer-hymn. Rather let it be sung thoughtfully, tenderly, as it will be if it is announced in that spirit, if it is known to be or is explained to be a prayer, and if the instrumental prelude is made sympathetic. Almost any prayer-hymn thus announced and sung will bring the school into a frame of mind fitted for common worship.

Let us turn our attention, then, from the opening exercises which have thus culminated in a prayer-hymn, to the order of worship to which we have now come. First, this service should avoid whatever is evidently instructive. There should be, during its progress, no practicing of any hymn, passage of scripture or prayer, no doctrinal or ethical teaching, nothing that will awaken the mind to critical activity. It is the awakened heart rather than the inquisitive mind that we are now to seek.

Again, this service of worship should be brief. Prayer is an attitude of the soul, and no attitude can be long maintained, especially by children. Moreover, it is not necessary that it should be

continued. Worship is an impulse as well as an attitude, and the awakening of the heart and stimulating of the emotions, even though momentary, may be effective. We are touched, we are uplifted, we are made aware of the infinite horizon of the world in which we live by flashes, by moments of penetration or elevation, and this is as true of children as it is of adults. Better five minutes, or even one minute, of profound reverence than a half-hour spent in trying to keep the feelings at fever-heat.

Once more, this service of worship should be stately. Children love form and are profoundly impressed by it. Adults, and perhaps even more children, may be led to a spiritual frame of mind by the assumption of a worshipping posture, while stately language helps to maintain that attitude. Our world to-day needs in a peculiar degree precisely the experience of reverent worship. Let us beware of too great familiarity with God. We are dealing with the infinitely mysterious, the infinitely vast.

My own judgment is that these services of worship should be patterned after the models which have been wrought out in the worship of the church. An evident advantage of this is that young people are thus being prepared to enter upon adult worship with understanding and with all the interest that comes from familiarity and custom. It is sometimes objected to this that the church's order of worship is planned for men and women, the phrases used being such as children do not understand, and that whatever forms or expressions are beyond their understanding have for them no meaning, so that their use induces no worshipful attitude. I believe that precisely the contrary of this is true. I maintain that no one truly worships wholly within the realm of the understanding. To know, or to imagine we know, all that the forms and phrases we use signify is to rob them of their spiritually-uplifting value. It is precisely because, in the act of worship, we are brought face to face with that which transcends the understanding,—that which is as mysterious as it is real, and as real as it is mysterious,—that we are able to worship at all. True, in the choice of service elements, it is well to avoid those containing words difficult of pronunciation and that are beyond the vocabulary of every-day life. But I insist that the attitude of worship is as natural to children as it is to grown people; that the language used, not may, but must suggest what is beyond common knowledge; and that the worship of the Church through the ages has produced service elements that are fitted to meet the needs of the human soul and uplift it, whether used by adults or by children.

While the service of worship, then, should follow, in general, the

forms used in adult services, the elements used may well be shortened in consideration of the limited ability of young people to follow any line of thought or maintain any given attitude. The Service of Worship may be brief, may be varied by the introduction of musical numbers, should be made familiar by repetition and even by explanation and drill given at another time, but it should be built up out of elements that are classic and for the most part historic.

When it comes to the actual framing of services, we are all influenced by the customs of our lives and the traditions of our church. Services are, in general, of two kinds. One we may call "Episcopal" and the other "Congregational." Naturally, the more ritualistic churches adopt formal and somewhat elaborate forms of worship for their schools. We observe, however, that they wisely shorten and simplify them. As naturally, the churches of Congregational tradition prepare for their schools orders of worship that conform roughly to the practice of the elders. But here, again, we observe a tendency to modify them in the direction of greater richness. Thus, the two patterns, however rigidly they may be kept apart in the adult congregations, approach each other in the Sunday schools. The fact is that in both instances a true pedagogical method is followed, the needs of the child determining the result. On the one side, it is seen that the child is incapable of sustained effort in worship, as elsewhere. On the other side, it is seen that the child is a born ritualist and demands form and ceremony.

Thus do we seem to be approaching a possible unity of method in the framing of services for Sunday schools, compelled thereto by childhood's needs. The ritualist yields some of his richness, the Puritan some of his barrenness, that both may come up to the higher level on which we may worship—not for, or before, but—with our children.

We may here be reminded that prayer is not wholly concerned with adoration and praise, and that not the whole need of life, even with children, can be expressed in classic phrases. Truly, the intimate needs of the soul cry out for vocal expression. But just because those needs are intimate we cannot fix time and place and phrase for their expression. We cannot, therefore, arrange for such prayer in any formal service, or trust the tenderest things of life to the chance voice that conducts the fixed order of worship. Moreover the mood of the adoring soul is social, out-reaching; the mood of the petitioning soul is personal, inward-drawing. At one moment we pour ourselves forth in a common act of praise. At the other moment we seek help for our private needs. The two moods are

real and the two forms of prayer are right; but they are different, and cannot be brought too closely together without such a shock as may be fraught with danger.

Let the order of worship, then, be formal, dignified, classic, culminating in adoration. And then, at another time, when the God-appointed man finds himself moved to utter the sacredest things, let the spontaneous prayer be outpoured. Few are they who may well be trusted with this holy task! A score may read fittingly and adequately the general order of service where one may be trusted to lead in prayer. The service of worship may, indeed, prepare for this tender, intimate petition for the personal blessing. But for that sacredest thing let not the maker of rubrics assume to provide. His task is to prepare fitting means by which the souls of our young people may through a common service of worship expand to universal sympathies and rise to supreme adoration.

THE PURPOSE OF WORSHIP IN A SESSION OF THE CHURCH SCHOOL

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In order to define the purpose of worship in a session of the church school, the results which are intended, thereby, to be achieved, should be stated. To find these results, we must go to the lives, the conduct of the pupils. The vital question is: What are these services intended to do for those who participate in them?

It is apparent that, in the lives of the pupils, there is need of a permanent mood of reverential awe, of confidence, of admiration. Their every-day attitude toward God should be appropriate in view of the nature of God. The question is not what they think about God, but what are their personal bearings toward Him. The influence of the service of worship should be registered in the character of the permanent relationship between the pupil and the One who to him is of supreme worth. Just as it is necessary, deliberately, to cultivate an attitude of love on the part of the pupil toward the neighbor, so it is necessary to aim, specifically, to cultivate in him, as an abiding life possession, an attitude of holy love toward God.

There is a tendency for every experienced emotion to pass over into a permanent mood. The latter may not be as intense as the former. It is spread out over a wider area. It does not interfere with thought and action. But in order for this desirable mood to remain an abiding quality of the pupil's life and conduct, he must experience, with something of frequency, regularity, and intensity, feelings that correspond to that mood. That is, reverence needs to be kept alive. At regular and frequent intervals he needs to *feel* the majesty of God and of his own relative insignificance; the power of God and of his own relative weakness and dependence on Him. In order to keep alive and to securely establish the permanent mood, such feelings as these must come to him with sufficient intensity, frequency, and regularity.

This principle would seem to raise the question of the purity of the feelings aroused in the service of worship. For a feeling of irreverence becomes a permanent mood in the same way as does the feeling of reverence. A service that is not properly conducted not only does not do good—it effects positive, spiritual injury.

An æsthetic appreciation of the means of worship cannot take the place of worship itself. One is concerned with form and the other with content. We may appreciate the literary beauty of a prayer or of a hymn and yet not really worship God in using them. There should be a certain congruity between the character of the form and means of worship and that of the nature of the One worshipped. A service that does not have stateliness and dignity would be in danger of arousing the wrong feeling. But even where the character of the service is appropriate, if the attitude of the prospective worshipper is that of æsthetic appreciation only, the service, as a service of worship, has failed in his case. There are "service tasters," we fear, as well as the old fashioned "sermon tasters." When reverence gives way to æsthetic appreciation and the individual is no longer able to worship God even in a suitable service, what profound injury has come to that life!

Or, take a case where the fault is that of the service, rather than that of the worshipper. Where the element of novelty, for instance, is excessive, the difficulties in the way of there being aroused a true feeling of reverence are greatly increased. The effect, in aggravated form, is seen when one accustomed to worship in a service of marked simplicity of form attends a service that is highly ritualistic. To get beyond perception seems impossible. What is seen and heard is so impressive that the realities symbolized therein are overlooked. The music is heard but its deeper meaning is lost. The

necessity of being alert to discover what is the next thing to do or how to avoid becoming conspicuous through a mistake leaves little opportunity for worship. So in any service where it is necessary to give constant attention to the form, wrong feelings are apt to be aroused.

Still another undesirable type of situation is seen when the prospective worshipper's mind is not pre-empted with a wrong attitude, but when the service fails to hold his attention and interest. If there is no variety, month after month, this is apt to be the case. And if the ideas presented make apperception difficult, the same results obtain. A feeling of indifference is aroused. In many Sunday schools the service of worship that is intended to establish a mood of reverential awe in the lives of the pupils has actually resulted in making them permanently indifferent.

My plea, then, is simply this: Let each service of worship in the church school arouse a pure feeling of awe, of confidence, of admiration, of worship. Then, let these feelings be experienced with adequate intensity, frequency, and regularity by our boys and girls. Thus the reverential mood will become firmly established in their lives. And thus one purpose of worship in the church school will be achieved.

HOW EARLY SHOULD SOCIAL WORSHIP BECOME FORMALIZED INTO AN ORDER OF WORSHIP?

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The writer finds the title of his paper already formulated for him, but is inclined to ask in a preliminary way how worship can become social at all without at least the beginnings of formalization. If the child group assembles for worship, there must at least be a stated place and time for it. If there is singing, the words at least are fixed. If there is prayer, or scripture reading, or any assertion of faith or ideals, these things also tend to take a certain order, even if it be varied on different occasions. Every prayer memorized or repeated in concert is the beginning of ritual. Quarterlies and lesson-books print suggested orders of opening and closing services.

The movement toward formal worship is under way already. But let us discuss the question on its merits.

Worship in its historical development follows two tendencies: it appeals to the emotions, and it appeals to the intellect. Both appeals are made at the same time, but with variant intensity, according to the plan on which the worship is conceived. Enlarge the element of mystery, of ritual, add the spectacular, the symbolic, the æsthetic, and the resultant worship acts through the senses upon the emotions. Strip off such elements, let the white light of day flood the room, use plain colloquial language, little or no music or art, emphasize the teaching elements, the doctrinal statements, and the resultant worship calls forth ideas rather than feelings.

The worships with the widest appeal are those in which the emotional side is thoroughly developed, those which penetrate the man not merely through his ears and his reason, but soak in through the eyes or even the nose, worships where the sense of mystery quickens all the bodily apprehensions.

"Religion," says Professor Tiele, "always *begins* with an emotion." He cites the experience of Jan van Beers, a poet of the Netherlands. Beers had ceased to be an orthodox believer, yet on revisiting the great church where he had been taken to worship as a child, it seemed to him "as if the old familiar saints with their golden halos nodded to him from their niches, as if the angels once more swayed beneath the arches to the music of harps and celestial songs, as if the whole bright-winged hosts of the dear old legends he had once so eagerly listened to by the fireside, long forgotten, suddenly burst into new life within his heart. And when the great organ lifted its melodious voice in the anthem, and 'the radiant and glittering sun' of the sacrament was held on high by the priest, and the countless throng of worshippers, 'from the choir-steps down to the dim twilight of the aisles, bowed as if beneath the wind of invisibly wafting wings,' he felt himself a child again, and hoped and believed as a child, he thought of his mother, and involuntarily folding his hands murmured, 'Our Father!'"*

It is against this background of the emotional appeal of worship that we must place the query of our paper: "How early should social worship become formalized into an order of worship, and why?"

The young child is more fully developed along the line of emotions than of intellect. He feels an atmosphere far more quickly in his earliest years than after the development of his individuality. In-

*Tiele, "Elements of the Science of Religion."

stinct has not yet been crowded out by his own reasoned experience. Even the toddler acts on impulses of this sort.

If, as we may suppose, an order of worship for children be constructed with a view to its emotional appeal, with music, symbolism, and formula rich in æsthetic quality, still more if conducted with a dignity which takes mystery for granted, then there is every reason for its use as early as the child can be kept from disturbing others by his behaviour. Most certainly it is in place for the youngest in our Sunday school.

If there is value at all in the theory of the repetition of race experience in the individual, then the first unfoldings of childhood are the years in which the "cult" or the "ritual" in worship ought to be welcomed by those instinctive inner echoes of the mysterious cults of early tribal humanity, centuries ago.

All which we find in the writings of the most careful students of child-nature goes to enforce this appropriateness of the proper form of objectified worship to early childhood.

Fairchild, in his recent new edition of "Fundamentals of Child Study," writes as follows:

"The credulity and trustfulness of children, and their dramatic and symbolic tendencies during the period of childhood, make it possible to impart to them the *forms* of any religion. Any kind of religious instruction, especially that which involves observing and taking part in religious ceremonies during childhood, leaves a permanent impression upon the mind and heart. The theological beliefs taught may later be utterly rejected by the intellect, as are fairy and ghost stories; but the forms, phrases, and ceremonies still stir the heart. An element of mystery in forms and ceremonies also makes them far more fascinating and impressive to the child than any acts which he thinks he understands. In general, therefore, training during this period should be of the heart rather than of the head, and perhaps even more of the hand, i.e., a training in doing, or, in other words, taking part in religious forms. The religious training of Catholics is a most admirable preparation for that religion which is based on authority. The large number of symbols and the ceremonies suggesting unexplained mysteries, in which the children take some part at stated times, are woven into their life in a way that makes them an indestructible part of it. They are thus prepared for accepting whatever is taught by the embodiment of all this mystery—the church and its priests, who are beings apart from other men.

"The religious training of Protestantism is often far less effective, because it seeks to be more intellectual and to teach absolute truths instead of symbols of unexplainable mysteries. It appeals far less to the symbolic and dramatic tendencies of childhood, which are

then strongest. Authority of person or book is the basis of teaching, because most of what is taught cannot be brought within the child's experience. Since, however, religion is usually taught as a personal matter, reason is continually appealed to. The child is almost compelled to think and feel, if taught that not the things he does, but his mental state when doing them, are the important factors in religion. In thus ignoring the strongest instincts of childhood (symbolic and dramatic tendencies) and in enforcing authority while appealing to reason and in trying to make the child subjective instead of objective, Protestantism has a difficult task, and it is a wonder that it succeeds as well as it does. The changes needed to make Protestant religious instruction more effective during this period are, on the negative side, to cease trying to give children much theological instruction at this time or to make them consciously and subjectively religious, and on the positive side, to give more opportunity for children to take part in whatever religious forms and ceremonies are practised, to inculcate reverence for sacred things, and to develop moral habits."

It is customary to find advice given to the effect that forms of worship for children should assume great variety and freedom. The writer asserts his conviction that the younger the child the more firmly should the opposite principle pertain. Theory and experience both dictate the value of more or less permanent forms of worship. The body indeed may be full of restless activity at this stage, but the mind and feelings like to repeat experiences which are thoroughly familiar. The young child loves to name the same picture on the same page of the same book day after day. He wants you to repeat the story the second time in the same words used before. He distinctly objects to variations. He wants to say the same prayer in the same spot. Just so he likes the same ritual of worship. It becomes his own. He lives in it spiritually as he lives bodily in the same rooms. He loves to rehearse the mental and emotional experiences which it furnishes for him. He goes out into it more and more with his inner self, as the outer technique of its performance becomes a habit. Its motives become unconsciously graven upon his soul and awaken tender and sweet memories of previous experiences.

All this deepening of impression as the habit of formal worship becomes fixed is lost by a kaleidoscopic change of forms. What means variety to the adult means only confusion of impressions to the child and therefore results in superficiality.

One more reason for formal worship for even the youngest children is furnished by the sense of membership which the regular devotions of a group impart. Certain customary actions are the badge

of certain social groups. My family has meals at certain hours, yours at different hours. They do these things at my school, those at yours. A well known and frequently practiced form of worship means to me my membership, my rightful share in a certain religious body. All the strengthening, sustaining impulses of that body come streaming in to me through that sense of my membership. If I am a child, my membership in a class or a Sunday school conveys to me a certain stimulus. So when worship, becoming formal, grows into a spiritual mechanism which I can learn to use, because it is the same time after time, I gain a feeling that I belong to the social group which worship denotes, the God with his worshippers. I receive the stimulus of fellowship with that which is beyond and above me, with the great and loving Father of all and with those who are striving to serve Him. I have an ambition to preserve my standing in this group, and to abstain from things unworthy of it. This sense of membership may or may not, according to the usages of the denomination, cover the same field as membership in the church, yet it is a very real motive, less often awakened when devotional exercises are purely informal and heterogeneous, or of a nature which gives the child himself little or no share.

Our answer, then, to the query before us should be this: Social worship should become formalized into an order of worship from the beginning, provided that the order be such as is suitable for a child, and not one based merely on adult appreciation. The reason for such immediate formalization is found first in the greater possibilities of appeal to the emotional side of life; second, in the correspondence to the child's instinctive liking for that which furnishes a repetition of pleasant experience and induces a habit of mind, and finally in the sense of inspiring membership which a noble ritual inevitably conveys.

THE CHOICE OF HYMNS

Suggestions for the Preparation of Orders of Worship; What Hymns and Why?

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Suggestions for the preparation of orders of worship may be derived from the following sources at least:

1st. Comprehensive prayers, like the Lord's Prayer, and tested orders of service, such as the Episcopal Order for Morning Worship. Such prayers and orders of worship are virtually the result of large scale experiment.

2d. Elaborate musical compositions, symphonies, for instance, and musical programs which are the product of intuitive appreciation and extended experience, and which prove satisfying. These, too, issue from generations of experiment.

3d. The literature of social psychology, especially the psychology of the crowd.

It is significant that in each of these we find clearly marked divisions. There is first of all the period of fusion. The Lord's Prayer begins, "*Our Father.*" The Episcopal service opens with the call to worship. The symphony or sonata has as its first section an allegro movement, bright, attractive, moderately rapid, in which, be it noted, the theme is presented which is elaborated throughout the composition. The first selection on a musical program is essentially of this attention-producing character. And the formation of the crowd is due precisely to this concentration of consciousness.

Here then is stated the principle upon which the first hymn in an order of worship is to be chosen. Its function is to attract, to fuse, and so far as possible to strike the key-note of the service. It should be familiar both as to words and music, charging the present service with the dynamic of past emotional experience. It should be bright rather than brilliant: attractive but not too intense. And in thought-content it should be in keeping with the service which it opens. The application of this principle to the choice of particular hymns is here made with considerable diffidence, because the selection is made from the great church hymns only, because it represents a purely personal deduction, and because the hymn as used in an order of worship is a part of a total situation and not something standing alone. With this explanation the following are suggested:

For primary children, such hymns as "When morning gilds the

skies," "Stand up, stand up for Jesus," "Once in David's royal city," "It came upon the midnight clear." For children of grammar grades, "Joy to the world," "Ye servants of God," "Christ the Lord is risen to-day." For young people of high school years, in addition to the foregoing, "Come, thou almighty King," "Faith of our fathers," "Hail to the Lord's anointed," "A mighty fortress is our God."

After arousing the group consciousness, it may be directed as the leader desires. Under high-pressure conditions, as in a mob, there is a continual accentuation of elements similar to those which fused the group. And there are those who lead worship in the same high-pressure way, always singing the militant hymns. It is to be questioned, however, whether this is true worship, inasmuch as it is likely to present not an ethical but a sub-ethical situation.

The better way is indicated by the psychological demand for variety. The eye, wearied from seeing yellow, gets a blue negative after-image. A rapid descent on the elevator produces a sensation of rising when one stops. And so after the allegro movement comes the andante. After "Morning" in Greig's "Peer Gynt," to cite a familiar instance, comes "The Death of Ase," and then the fairy-like "Anitra's Dance." The call to worship in the Episcopal service leads to the confession, followed in its turn by absolution, the psalms of rejoicing, and the lessons for the day. The fusing "Our Father" of the Lord's Prayer, in which is contained by implication all that follows, is succeeded by an act of reverence, "Hallowed be Thy name," and this by expressions of obedience, dependence, penitence, forgiveness, and the need of deliverance. So, too, Bishop Andrewes' "Devotions," in the charming translation of Newman and Neale, follows the "Introduction" in each case with the divisions, "Confession," "Prayer for Grace," "Profession," and "Intercession."

The suggestion for the selection of hymns for the body of the service is obvious. This is the place for quiet hymns, which young people will be found to enjoy quite as well as the more stirring. One should not, however, infer that a Sunday-school order of worship is to be as comprehensive as the Lord's Prayer or the Episcopal service. It would seem better to let it center about some one phase of Christian life. For primary children we suggest, "My God, I thank Thee," "O little town of Bethlehem," "My country, 'tis of thee," and in general, hymns expressive of God's care, of thanksgiving, love and trust. For older children we might mention "Lord of all being," "I love Thy kingdom, Lord," "The church's one foundation," "America the beautiful" (using McFarlane's music). And for young people, in addition to these, the following: "Nearer, my God,

to Thee," "We may not climb the heavenly steeps," "Lead, kindly light," "Abide with me," "There's a wideness in God's mercy," "For all the saints," "Jerusalem the golden."

The third division is as clearly marked as those of fusion and elaboration. Here comes the climax. The gathering force of emotion demands expression in an utterance commensurate with the emotion. So the symphony moves (to illustrate from Brahms, No 4, E minor, opus 48) from Allegro to Andante Moderato, then to Allegro Giocoso, and leads to Allegro Energico e Passionato. "Peer Gynt" reaches its climax in "The Hall of the Mountain King." Bishop Andrewes' last element is that of "Praise." The Mass finds its high point in the Elevation of the Host. The Episcopal service leads up to the General Thanksgiving, and the Lord's Prayer to the doxology with which it concludes.

This, then, is the place for hymns of praise, adoration, self-dedication. The "Doxology" and "Onward, Christian soldiers" belong here for the primaries. For the juniors, "All hail the power of Jesus' name," "Holy, holy, holy," "Crown Him with many crowns," "From Greenland's icy mountains," "Who is on the Lord's side." And for the high school years, "Jesus calls us," "The Son of God goes forth to war," "O Master, let me walk with Thee," "Fling out the banner," "Art thou weary, art thou languid?"

The final word is one of quiet. The truest appreciation of the symphony is a pause before applause. There is an "Amen" at the conclusion of prayer and the benediction at the end of the service. The Sunday school for the close of its worship may well chant some appropriate scripture passage, as, for instance, Lyons' adaptation of Baumbach's music for the verse, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

WHAT PRAYERS SHALL WE USE AND WHY?

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Hymns are prayers set to music. What has already been said about hymns applies also, in part, to prayers. But "prayers" are not usually set to music. They are not limited in either form or usableness by the demands of metrical composition and rhyme, or by the capacity to play or sing. We need hymns, more hymns. But there seems to be a tendency to leave to hymns the functions of public prayer, with resulting impoverishment of spiritual life and initiative.

This, I presume, is one of the symptoms underlying the appointment of this Commission on Worship. We've got to teach our children to *worship*, if they are to win and keep the spiritual values of Christian experience. This means that we must teach them to pray; to pray together and alone, and to take part in a prayer offered by the leader of worship, or by one of their own number. Christlike fellowship with men is only one side of the shield of Christian character, of which the other side is constant fellowship with the Heavenly Father.

The church is rich in the possession of hymns, many of which can be used by children from the first grade up. It is not so rich in prayers, since only a small proportion of Protestant Christendom makes a practice of using fixed liturgical forms. These formal prayers have the same advantages and disadvantages as have the great church hymns. They are beautiful and dignified, hallowed by generations of reverent repetition, and strengthened by the fact of wide fellowship in their use.

Besides these *forms* the church inherits also *types* of prayer; that is, the form is of an order of service or is a devotional regime, into which prayers are fitted, either spontaneously or with special preparation. Of this sort are the customary prayers of the Sunday services and mid-week meetings, of the Christian Endeavor or other Young People's Societies, the Sunday-school superintendents' prayers, family prayers, the private devotional life of individuals. When you stop to think what most of these meetings are like, and how little time people spend in private prayer, it turns out that the world prays mostly through the lips of its ministers, and that chil-

dren pray mostly through the lips of—I'd like to say at least the lips of their parents, but I'm not sure enough of the fact. This is the situation. Let us see how to make the best of it.

From these two great sources or treasuries, then, the prayers and types of prayer of the Christian community, we are to select the material for education in praying. Our question is, what to use and why.

Let us consider briefly the different occasions or uses of prayer with which we are most concerned, indicating the relative advantage of the various forms and types of prayer for each of these occasions. There is, first, prayer when alone; second, prayer when with others. When we are in company with others either (1) the leader prays, or (2) all pray together, in silence or aloud, or (3) one of the group prays.

I. PRIVATE PRAYER

There is, seemingly, an inevitable tendency for free private prayer to become self-centered in the topics dwelt on, and to degenerate into begging, or into habitual forms or platitudes. The fact of privacy itself may carry with it a narrowness of vision and an absence of feeling or a lack of will-reinforcement to put into action the aspiration of the moment. This, I say, is probably a tendency. That there are occasional exceptions there is no doubt.

The great *value* of free, spontaneous prayer lies in its absolute frankness, its intimacy with the Father, its applicability to intensely personal matters, its confessional possibilities, its untarnished aspiration, its very naturalness. As a correction and guide to private prayer, some find books of daily devotions helpful. Others prefer the stimulus of Bible reading. Classic prayers intended for public use are of small assistance, except as they may help to broaden the outlook and to enlarge the interest.

The Sunday school can help greatly in the rehabilitation of the custom of "saying prayers," in which habit plays a large and useful part. The habit of "saying prayers" is not all of the prayer life, the spontaneous turning of the soul to God, of what Brother Lawrence called the Practice of the Presence of God. But the mere habit of beginning the day with a childlike interchange of confidence with the Father may tide many a growing boy or girl over days of unusual temptation. Here, as always, the responsibility for the cultivation of this habit rests chiefly upon the parents, but the Sunday school can do much through the sympathy of the teachers, the provision of sug-

gestive forms and topics for beginners in prayer, the explanation of the meaning and the assumption of the practice of praying.

II. PUBLIC PRAYER

I. Prayers by the Leader.

The great difficulty in leading in prayer is just the difficulty of actually *leading*. The congregation or group so often does not *follow*. When no form is used there is often a strong tendency to get away from the experiences of the audience and to indulge in personal interests, habitual phrases, or fanciful elaborations of the attributes of deity. This is unfortunately true also of all too many unprepared Sunday-school prayers. They do not reach the children. They often lack dignity and self-control and are essentially uninteresting and impractical.

The great opportunity of informal prayer lies in its freedom from the restraint of dead situations and its capacity to adapt itself wholly, in language and thought and feeling, to the changing needs of the children. When it does so it actually does lead them and they gladly follow.

The advantages of formal prayers, when carefully selected from the church's storehouse of great prayers, are: their uplifting dignity, their splendid universality, the consciousness they invoke of fellowship with the Christians of many ages. When this last effect is present its value for the unifying of Christendom is far-reaching.

Some occasions require one type and some the other. The sense of propriety must be the final judge. Suffice it to say that they cannot be mixed. For those who prepare their own prayers may I venture the following suggestions? Be short. Be simple. Be concrete. Be direct. Speak from the children's life, not from the adults' theology. Make the children feel that you are really talking with the Father and that they are saying to Him just what you are saying and that He is trying to say something to them.

II. Common Prayer.

a. *Silent Prayer.* The Quakers long ago learned the value for worship of fellowship in silence. Those who are familiar with the silent periods of the kindergarten realize their possibilities for even small children in quiet and restful communion. We already practice and esteem highly such moments in our observance of the Communion of the Lord's Supper, and occasionally just before or just after the benediction. Why should we not extend their use and train the children to love them, too?

Silent prayer may be guided by the leader. It must then be carefully planned, but it is remarkably useful even among children who are not accustomed to praying. It is used with gratifying success in the Sunday school at the Labor Temple, New York, where the children are of Jewish and Catholic parents.

The following is a specimen of these children's prayers:

Leader: "Say after me: Father, hear our prayer."

School: "Father, hear our prayer."

Leader: "Now thank God for something you are happy about." (Silence.) "Now ask Him for something you are hoping for." (Silence.) "For the other boys and girls, that they may have what they just prayed for." (Silence.) "For sick boys or girls you know." (Silence.) "To show you how to be helpful." (Silence.) "Now say after me: Our Father, teach us to pray."

School: "Our Father, teach us to pray."

b. *Unison Prayer.* From the nature of the case a common prayer must be a fixed form. It necessarily lacks flexibility. For the best effects it has to be learned and recited from memory by the pupils under thirteen years of age. Naturally one looks first to the Book of Common Prayer and to other classic sources, and is disappointed that so few are appropriate to children. Hence, they have to be written. This is not easy, but it is worth while.

The use of a common prayer has great advantages. The children actually say it aloud together. They feel the force of co-operation in prayer. They like to take part with others. It seems more real than just having one do it all. The ideas expressed have strong social approval, and the attitudes taken toward God and toward others receive the moral support of the whole group. We cannot afford to pass lightly by this opportunity to further even a little the socialization of motives.

In writing or selecting such prayers it should be remembered that one hundred words is long enough; seventy-five is better. Scattering of ideas should be avoided. The theme should be simple, yet big enough to draw the children out and up into realms of aspiration and communion with God, or of solemn self-consecration.

Generalities about particular aspects of God or man do not make a child's prayer. The theme may vary according to the purpose of the leader and the place the prayer occupies in the service. The important thing is that it shall have something definite, clear and concrete about it. If it is to be used by the whole school together, the universal human needs must be brought out. If the departments worship separately, there is opportunity for specialization of theme.

The following is one of the children's prayers used in the Union School of Religion, where the pupils all worship together.

O Thou mighty Friend of man, Thou art the Giver of all Good. As the father cares for his child, so dost Thou keep eternal vigil over all Thy children.

Yet are we often unworthy of Thy kindness. We have often failed to do our best. We have thoughtlessly given pain to others. For the wrongs that we have done, forgive us, O our Father.

Help us to be more faithful to Thy trust in us. Make us steadfast in every task Thou givest us to do. May we help others to be happy. And thus, as Thy loyal sons and daughters, may we work with Thee forever, in Thy Kingdom.

Often a class prayer is desirable. This can be written by the pupils themselves, in consultation with the teacher. Even the kindergarten can help compose a sentence prayer to be said in unison on Sunday. The fourth and fifth grade children can make prayers of a high order for class use. The one quoted below is a compilation from ten prayers submitted voluntarily for this purpose by pupils nine years old.

Our Heavenly Father, we thank Thee for Thy watchful care over Thy little children. Thou hast given us our homes and our parents, our schools and our teachers, our friends and our plays, and all the wonderful world in which we live.

Forgive us that we so often forget Thee. We are sorry for our thoughtlessness and our unkindness.

Give us strong minds that we may think good thoughts; strong wills that we may resist temptation, and hearts ready to help others. May our class ever do its best, and may every member of the school live to please Thee.

III. Prayer by One of the Group.

About this there are great difficulties. When shall children begin to pray in public and on what occasions? How avoid the dangers of priggishness, of over statement, of insincerity, of acting a part, of lack of sympathy from others? The dangers are real and the moral effects of such prayers may be disastrous. Yet children must be taught to pray in public as naturally and sincerely as they pray in private.

The place of training here is the class and not the whole school in session. In the intimacy of the class group the teacher can cultivate simple, natural frankness of speech that the children could hardly attain in the larger and more varied group.

The way a child prays depends on many things, such as age, capacity for speech in public, experience in praying. Sometimes he can lead in saying the Lord's Prayer, or a selected prayer, or the class prayer. Sometimes he can write a prayer and learn it or read it. He may be told ahead and so be ready to pray alone, or the prayer may be quite extemporaneous. The class can gradually be taught the meaning of prayer and be brought thus into sympathy with the one who leads, so that to lead the class in prayer becomes a privilege and joy instead of a bore, a burden, or an occasion for hypocrisy.

But it should not be forced, either by premature suggestion or over-persuasion or the pressure of social etiquette. The voluble ones must be held in check; the bashful ones given sympathy and encouragement, and at all times the example of the teacher should stand as a constant source of inspiration.

We have before us as Sunday schools the obligation to do more to link up our instruction with our practice of religion. And in this practice of religion let us not forget the power and the satisfaction of prayer. The young people's meetings, the special prayer services all help. But nothing, as instruments for the cultivation of unified and abundant religious life, can take the place, first, of the child's experience of life and worship in the family, and, second, of the organized Sunday school, where instruction about religion, and training in religion, and religion itself are all one.

REPORT OF COMMISSION ON GRADED WORSHIP*

The Commission on Graded Worship was appointed from the Sunday school department two years ago. Last year a report of progress was made at Cleveland. The commission was continued and made a commission of the Association itself. Nine persons have actively co-operated during the past year in the study of various aspects of the problems connected with worship. Upon the commission are represented various points of view, the membership being drawn from Baptist, Congregational, Episcopalian, Lutheran, Methodist and Unitarian commissions and from the Society of Friends. The pastor, the college professor, the Sunday-school worker, the teacher, the investigator, the layman—all have made their

*The foregoing papers presented by the Commission on Graded Worship were the basis of the discussion for the meeting of this commission in connection with the New Haven Convention, March 4-8, 1914. While the studies represent the careful thought of the members of the commission during the past year, it is the earnest hope of the members that all the conclusions stated will be regarded simply as tentative and as introductory to a more careful extended scientific study of the problems in connection with worship. So far the commission has tried to prepare the way and to open up the subject by suggesting these problems in a somewhat definite and concrete manner.

contribution and each one brought to the work of the commission that rare combination of strong conviction and the open mind.

The commission prepared the way for the work by exchanging, through correspondence, their individual presuppositions and assumptions regarding certain fundamental questions: What is worship? What may we expect worship to accomplish in the growing life? An idea of the temper of the commission may perhaps be gained from a sentence or two condensed from these statements:

1. What is Worship?

We interpret the fact of worship to be a social fellowship with God, in which fellowship matters of chief concern to the worshippers and to God are thought about and some attitude toward them definitely taken.

2. What will Worship Accomplish in the Growing Life?

1. We may expect *real* worship in the group or in one or both parents to produce the realization of God as Father and Friend in the life of the child, shown in simple expressions of conviction and love and in increasing wish to be with those who *really know* God.

2. Worship ought to clarify the idea of God, deepen the sense of his presence, confirm the attitude of trust, obedience and assurance, and intensify the feelings of love, dependence, gratitude and affection. It ought also to transform feelings of fear and dread into awe, admiration and confidence, and motives of self-seeking into those of love and altruism.

3. From Christian worship there results a gradual unification of motives and attitudes about the central attitudes of the Christian religion. The habit of referring grave matters to conversation with God and to mutual discussion is at least begun; and being considered in an atmosphere of fellowship with God, these matters are given their true perspective. If they are problems, the mind is in a state to solve them in accordance with Christian principles. If they are sorrows, disappointments or joys, they are made significant by being shared with God.

4. (a) Worship solemnizes life, by recognizing that which extends infinitely beyond self.

(b) Worship moralizes life, by challenging the soul to postulate in the object of worship one's highest ideals, thus awakening and stimulating ethical discriminations; by enthroning those highest ideals, constituting them thereafter criteria, not to be dethroned, of the right life.

(c) Worship unifies life, by holding it up as a whole against the background of the infinite, by spiritual union with other souls in the act of worship, and by the inclusion of self and others with the

Deity adored. This unification gives comfort in the very real sorrows of young people and high direction to their careers.

The commission held an all-day meeting at Cambridge, Mass., during the Christmas holidays, at which time various preliminary problems were discussed in carefully prepared papers. The scope of the discussion will be indicated by the topics:—

1. Is Dogma Properly an Element in Worship? To What Extent?
2. The Language of Worship—Spontaneity and Permanence.
3. The Psychology of Worship.
4. Some Experiments in the Effects of Worship upon Youth, and Deductions from them.
5. Worship as a Form of Self-expression, and its Relation to other Forms of Self-expression.
6. Worship in its Racial Origins.
7. How to Relate Social Worship to Individual Worship.

The conclusions arrived at from these discussions were, from the nature of the case, tentative only. Out of the discussion, however, the real problem before the commission gradually emerged, and may be stated somewhat as follows: How are we to Adapt Worship to the Needs, and to the Powers of Expression, of the Growing Life?

Such a statement of the problem proceeds upon the assumption that worship is to be considered as a factor in education, and in connection with an educational program. The task of the teacher in such connection would be to facilitate conscious communion with God by interpreting to the child his experiences, by providing an environment conducive to communion, and by providing an appropriate adequate language of expression. The undertaking of this task by the teacher implies the conviction that conscious fellowship with God is both capable of cultivation and is itself an important means of character development.

WORSHIP IN THE SUNDAY SCHOOL

Problems for Further Study*

Is unity of idea essential, or desirable, in our order of worship?

Should the sequence of the parts of an order of worship be logical or psychological? If the latter, what considerations will determine what that sequence shall be?

Granting that there are certain fundamental needs to be met

*The Commission on Graded Worship of the Religious Education Association, planning to continue its investigations and studies, presents this brief statement of some of the outstanding problems and invites suggestions and correspondence on the same. Address Rev. B. S. Winchester, D. D., 14 Beacon St., Boston, Mass.

through worship, does this imply that certain permanent elements should appear in every order of worship? If so, what are those permanent elements?

Granting that certain specific needs are to be met through worship by specific elements in the order of worship, or by specific methods of arrangement, what is the nature of these needs, to what causes are they due, and in what ways respectively are they to be met?

What psychological and practical considerations should determine the ages and sexes to be represented in a worshiping group, and the size of the group participating? What types of worship are most suitable to each kind of group?

What is the relation between worship and service? Worship and giving? To what extent may the attitudes developed in worship be expressed during the worship, e. g., Consecration? To what extent may the attitudes developed in worship be expected to lead directly to acts of service?

What is the place of ritual (form) in educational worship? Should it be emphasized or minimized in the worship of children?

How shall we present God to children so that He will be so real as actually to enlist their love and worship? How stimulate the expression of such love without introducing artificiality?

May worship properly be consciously manipulated by the teacher or parent in order to produce specific results in the child or pupil? What kinds of results may legitimately be sought after? What dangers are to be guarded against?

By what tests may we register progress in character development through worship?

In any given instance of group worship what considerations will determine the inclusions of various elements; such as Confession of Sin, Absolution, Creed, Sacrifice, Praise, Petition, Adoration, Intercession, etc.?

What will determine the character, length and relation to each other of music, words of hymns, scripture, prayer, etc.?

How best may worship be related to the material and processes of instruction without becoming didactic?

What are some of the suggestive effects of different types and methods of prayer? How shall we teach children to pray in the way most helpful to themselves and others? (Include a study of the psychology of different forms, types, times, occasions and subjects of prayer, indicating the value of each for personal inspiration, consecration, and satisfaction.)

Is worship essentially the same for the child as for the adult? If not, is the difference in the type of mental process?

Should convictions be stated, or assumed, in an order of worship? If stated how; in form of creed, scripture passage, or otherwise?

In preparing material for worship, shall we follow a plan different from that which we follow in providing material for religious instruction? e. g. In the latter case we aim to make our work "child-centered," *not* "adult-centered" or "material centered." In the case of worship, we incline to use *material* found most helpful by *adults*, thus reversing the method. Is this justified? If so, why? Is this wrong? If so, why?

What are the motives or worship? Are these the same for all ages and under all conditions? Can these motives be classified? What bearing has the matter of motive upon the preparation and use of orders of worship in connection with teaching?

Should many or few forms of worship be provided?

Is *variety* or *familiarity* the better stimulus to worship?

What relation should worship in the school hour sustain to the appointed worship of the church?

What attitude toward the appointed worship of the church does the worship of the school hour induce?

What should be the qualifications of the leader in worship? What training is required for leadership?

What relation should the pastor sustain to the worship of the Sunday school?

What should be the relation between the worship of the church and the worship of the Sunday school?

What is the effect of novelty, variety of content or change in the order, upon worship? How far is the desire for novelty stimulated by custom of frequent changes in order of worship? How far does permanence in the order and forms of worship tend to make worship automatic and perfunctory? Are these tendencies equally marked for all ages? Is it desirable to change the order of worship, or only the content? What elements in the services should be always present and in the same relative position in the service?

What bearing has frequency upon the establishment of permanent moods in worship?

ETHICS IN HIGH SCHOOLS AND COLLEGES

TEACHING ETHICS FOR PURPOSES OF SOCIAL TRAINING

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In certain respects the teaching of ethics in high schools is a different problem from the teaching of ethics in the colleges. The college student comes to the study of ethics with greater intellectual maturity, and usually with some previous work in psychology and the social sciences. The high school student cannot be presumed to have much of this background, except some work in history, which often is not so treated as to be directly very helpful for the specific purpose we are considering.

A difference which is at least as important is in the instructor. A college instructor in ethics is presumed to be specially trained for the purpose. In Japan the high school teacher of morals, as I understand it, must have taken his doctorate in ethics, but with us this is not likely to be the case for some time to come. The teaching of ethics, or of what corresponds to it, must be by the particular layman on the staff who is best fitted for it. This is in itself an almost decisive reason for a minimum of theory or of ethics in the technical sense in high school teaching. One might apply to such teaching the remark made to a judge: "Your decisions are likely to be right; your reasons are more than likely to be wrong."

In a period of ethical reconstruction like ours there is also a further danger. The layman, however admirable in his personal code, is more liable than the trained student to insist upon fixed standards which lead to pharisaism or abstractness, or else to fall into the opposite error of pure relativism and make morality a matter of temperament or sentiment. This means that in the high school I should make the teaching of ethics as objective as possible and should seek its material in the world of action rather than in the more subjective world of motives and reflection.

In college the three or four years additional experience makes it possible to analyze conduct more reflectively and seek its principles by negative criticism, as well as by positive construction. Yet there are certain elements of common purpose.

First, the central object of teaching in both high school and college I believe to be not so much to influence the private morals of the individual student, as to affect the standards of public morality.

Second, the chief agency available in the ordinary school or college for this purpose is that of training the intelligence, rather than that of habit formation, or appeal to sentiment.

This position may be made clear by contrasting it with two views which deny it in different ways. The first contrasted view is found in various complaints. It is alleged that there is lawlessness and a breaking down of family life. But "lawlessness" is too broad a term to satisfy any one who cares more for accuracy than for rhetoric. So far as the old well-established laws of person and property are concerned I can find no evidence whatever that boys and girls who come to us are less well-intentioned than formerly, or that high school and college graduates fall more than of old into vicious practices. Recent figures, so far as they go, indicate that of women offenders against sex morality, and of male inmates of an Indiana penal institution, only about three per cent ever saw a high school. The kind of lawlessness most in evidence is in the two special fields of labor troubles on the one hand and business methods on the other. The conspicuous symptom of evil in family life is the increasing frequency of divorce. In these three spheres there is no escape from President Hadley's logic:

If here and there some individual misuses his money or his office, we are justified in putting the blame upon him individually. But if a large number of people are misusing their money or their offices, the fault cannot be their's alone. The community is a partaker in that fault. The chief trouble lies in the public standard of morals.

The simple fact is that the public conscience is not at all clear. Congress, presumably in good faith, passes a law in the interests of greater freedom. The Supreme Court declares that such a law is an arbitrary interference with the liberty of contract, which no government can justify in a free country. A prominent man of affairs says he is prosecuted for acts which in other countries would be rewarded by marked public recognition as distinguished service. So long as conditions are confused doubtless many may make this state of affairs an excuse for ignoring their own better judgment. But many are honestly in doubt. And the lack of certainty operates to dull the scruples of the citizen of average intentions. Our inheritance of puritan individualism may lead us to forget that only a small part of any one's moral action is sustained by his private conscience; in the greater part of our acts we are guided, controlled, and kept in the straight path by public opinion—the *Sittlichkeit*, as Chancellor Haldane has recently reminded us. This *Sittlichkeit* used to be clear and definite for the tasks of the average citizen. It is now uncer-

tain. And failing of its guidance and steadyng power many a man goes to pieces when confronted by critical situations.

The second view with which the position may be contrasted is that the work to be done is that of habit formation, or of developing moral sentiment—in other words, that people go wrong not because of lack of knowledge but because of lack of heart and will.

I do not question that the school should do a work of habit formation. It has in its school discipline, its athletic teams, its organization of study, its various groups for social purposes, its studies of literature and biography, valuable resources for this work. But so far as the especial task of teaching ethics is concerned we have a different problem, and need to appeal not to emotion but to intelligence. Moreover we must bear in mind that the school is not the only agency in moral education. Certain work can best be done by the agencies of family, church, law, and public opinion.

If the work were primarily that of establishing right sentiments with reference to matters of private morals, the family would be the more hopeful agency. If it were primarily a matter of reverence for the finer and more spiritual values of life or of inspiration for the great heroisms of devotion to struggling causes, the church would have resources not found elsewhere. Were it a matter of bringing into line this and that individual, or group of individuals who are not in accord with public standards, then public opinion and law, as Plato's Protagoras long ago pointed out, are constantly bringing their pressure to bear on him. But the family cannot give advice about modern perplexed conditions. The church is not usually equipped with the tools for the patient and detailed study of specific problems. Public opinion will enforce what is already established, but is likely either to favor blind acceptance or else in a sudden wave of radicalism to substitute emotion for intelligent purpose. School and college are precisely the agencies which in co-operation with the press and public discussion must serve democracy in working out better standards.

Assuming then that the school and college are to aim primarily at public morality and address primarily the intelligence, just what is it that needs to be emphasized? First of all it must be remembered in all our teaching of morality that this is a democratic country. If we are training citizens to take their place in a monarchical system or in a system of fixed classes with subordination of lower to higher, established by all the traditions and institutions whose influence makes our very atmosphere, we might proceed to inculcate certain authoritative and fixed standards. But the very spirit of our institu-

tions forbids this method. The logic of our institutions suggests rather frank insistence upon the fact that we are making our own laws and standards and must take the responsibility of it.

In the second place, we are training our students for a dynamic and not for a static society. America is a very confusing place just now to some people, because various traditions of the fathers are being upset. But it is futile to be upset over this. President Wilson has remarked that our political thinking of a century ago was in the concepts of statics, of balance and equilibrium, the concepts of the Newtonian physics. We are living to-day, however, not in the century of Newton, but in the century of Darwin. The important attitude to foster is that of a constant attention to the demands made upon us by present conditions. If we can encourage the process of definitely attacking and working out one problem after another, there need be no fear for our idealism. No people is likely to disintegrate morally, to become either materialistic or lawless if it is seeking constantly to work out better standards and better methods.

In the third place, the present situation requires greater recognition of a public and common welfare as distinct from individual rights and private good. In the early part of our national history public welfare and private good largely coincided. The need now in many lines is for concerted action in both national and city life. Conservation, the Panama Canal, the development of the police power, are objective responses by collective action to great public needs. Public morality implies getting clearly before us the fact that we are a nation, that we are communities, and that we have common interests which can be met only by loyalty to the public weal.

Fourth, one of our most serious problems at present is class separation and the subordination of public to class standards of morals and loyalty. The chief remedy for this which school and college can offer is not denunciation, but an attitude of knowing all facts and understanding all sides—rather of understanding all our fellow men. We have no basis for asking any group to lower its class consciousness until we have come to understand that consciousness and to recognize all its value as well as its defects.

How shall these problems be met? Most fundamental of all is doubtless such a shift in our appraisal of educational values as to make the meaning and value rather than the technique of our industry, business, society and government the great thing of our curriculum. At present we have reached a high degree of success on the statement of the technique—the arithmetic, the language, the governmental machinery. We have scarcely yet asked in our high school

instruction. What are all these for? On the other hand, in ethics we have too often studied meaning and value apart from the actual on-go of public life. An ethics which is to help public standards must first know the conditions.

The teaching of ethics must aim to produce an attitude which is at once critical and constructive. Critical, because one who is satisfied with things as they are is of no use in helping to make things better. Constructive, because the man who merely finds fault gets his cause hated as well as himself. The emphasis should be differently placed in high school and in college. In the high school emphasis may well be placed upon the great constructive forces of civilization. The process of political development may be traced in fascinating perspective as analogous to the discovery and control of great natural forces. Power of association first used for plunder and wielded by irresponsible leaders has become increasingly beneficent and increasingly democratic. In like manner the extraordinary powers of modern wealth built upon association and the machine we may hope are to be converted increasingly toward the common good and are increasingly to come under control of moral motives.

In particular, we may wisely point out the great progress in the recognition of good faith and responsibility which is implied in such departments of business as banking, insurance, and in all such contracts. On this great positive basis we can see how much of the strife and unrest in our industrial situation is due to the fact that between capital and labor for the most part there are no permanent contracts, no assurance of the future.

Or again we may appropriately point out that while the desire for gain or some form of personal advancement is no doubt the active motive in business enterprise, society has always recognized the necessity of controlling this for public welfare. Our common law is full of illustrations. Our recent conceptions of police power and property affected with a public interest are but extensions of such a social control resting upon the necessities of free and well ordered common life.

In both high school and college the genetic method rightly interpreted is of great value. In a volume called "Moral Training in the Public Schools" (California Prize Essays) Dr. Stevenson maintained that the law of the land was the proper vehicle for teaching morals. This is what the public enforces; this is what the public should teach its children as its standards of morals. Objection was at once raised that to teach the law just as it stands would give a false basis, for much of our law is confessedly imperfect and even

worse. If, however, we take the more fundamental principles embodied in the law and treat them genetically; if we ask how they have come to be asserted, what their purpose is, and how far they meet the needs of our time we have a use of the law which is highly valuable. On the one hand, it affords at once a presumption of reality, a reality as firm as any of the facts which the boy will meet when he enters business life; on the other hand, it reminds him that there is no real which does not rest upon the ideal.

In college teaching we need not forget the constructive side, but we may well bear more heavily upon critical analysis than is possible with younger students.

Some form of the case method or of inductive study and analysis is undoubtedly important. Law affords one source of excellent material, literature another. I have found another source in the individual experiences of a class. A student describes the groups to which he has belonged, singles out the group which has most influenced his standards, describes as far as he can the code of this group. While this does not involve priggish introspection it does set before a student in a somewhat objective way the actual moral standards which he has. By considering them primarily as the standards of some group he is led naturally to question their infallibility and completeness while at the same time he respects their positive value. Sometimes also actual moral crises which have been met are stated and made available for class study. A series of decisions mimeographed for the class use forms a very interesting method of testing such theories as those of hedonism, eudemonism, loyalty, social welfare, the categorical imperative, self-realization. While they need not be taken as ultimate authority they form a very good beginning for testing hypotheses.

The great thing whether in school or college is to convince the pupil that the business in hand is not that of an opinion to be held but that of a work to be done. If we set this before us we shall seek contact with reality, but we shall also remember that what ought to be rests on a deeper reality than what is.

THE EFFECTS OF INTERCOLLEGIATE ATHLETICS

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The writer of this paper has no theory to establish as to the goodness or badness of college athletics. He is as eagerly interested in athletic contests as he was when he was a sophomore. He has, however, more compunctions than he had then as to whether he has a right to get as much enjoyment out of them as he does, and as to whether the influence of college faculties ought not to be exerted more than it is toward a tempering of student interest in competitive events. The one thing about which he is sure is that supposedly scientific men have not yet faced their responsibility in this matter in a scientific way. The alternative, *athletics vs. no athletics*, cannot be regarded as a timely issue, but there are some wide open questions within the range of the problem, *athletics vs. better athletics*.

At least ten men judge colleges by their athletics to one who judges them by their scholars. Meanwhile, the colleges do not know the actual effects of their most conspicuous activities. College professors are rare who have not formed rather pronounced opinions, *pro or con*, about the effects of competitive athletics in general. But if their conclusions within their special departments rested on no more comprehensive evidence, followed by no more critical evaluation of the evidence than can be traced in their opinions about athletics, the use of the term "science" in connection with American colleges would be ridiculous.

The purpose of this paper is to sound the note that we ought to know: that every college which supports intercollegiate athletics owes it to itself as a scientific institution and to its constituency to contribute its share towards, first, development of a critical method of investigating both sides of those activities: second, towards applying the method to interpretation of its own experience, and to the development of its own policy.

So far as I have been able to learn, our educational literature contains only one monograph which deserves to rank as a scientific study of the effects of inter-collegiate athletics. It is entitled, "A Study of the Effects of Rowing on Harvard Oarsmen," by George Louis Meylan, M. D., Adjunct Professor of Physical Education, Columbia

University. It appeared in the *Harvard Graduates' Magazine*, and the *American Physical Education Review*, March and June, 1904. For various reasons this monograph might well be taken as the basis for discussion, by physical experts, of a standard system for tabulating the significant evidence in their division of the problem. It goes without saying, (a) that the facts in the case of rowing are not identical with those in the case of any other major sport; (b) that the physical results would not probably be precisely the same in the case of any two sports; (c) that standard schedules would have to be varied accordingly for the different sports; (d) that to be reliable the evidence should be collected by expert physicians, after Dr. Meylan's example. Such testimony as that referred to in the exhibits which follow is of course merely provisional.

It is a commonplace that the physical effects of athletic contests are only the most obvious and possibly far from the most important items in the account. Institutions whose function is education, whose use of the term education extends to every factor which affects the set of physical, mental or spiritual character, should make it a part of their business to ascertain how many lines of influence are affected by athletics; what their ratio is to one another, from the educational standpoint; and what the present workings of athletic programs are with reference to a normal correlation of these influences. Due attention has not been paid to the necessity of a subdivision of students for proper estimate of the physical factor in the calculation of the results of athletics. College men are not of a single type, but range all the way from the anemic to the robustious. Light calisthenics might be a greater strain upon some of those at the one extreme than the severest contests upon men of the opposite type.

The exhibits subjoined impress the following observations: first, every college should ask itself whether it is performing its whole duty in the way of physical examination of the students and in the keeping of records which might furnish a sufficient basis for responsible physical prescriptions; second, every college should develop a of records of minor injuries incurred in athletics, and should follow up the same as a matter both of treatment and of evidence; third, testimony should be obtained—and this holds as well on points other than the physical—both from the men themselves, and from their friends, about the effects of training upon men who did not make the teams—notably in football, the men who furnished the practice for the regulars; fourth, each athletic department should frequently review its experience, in comparison with that of similar departments,

with a view to such modification of its policies as may be indicated by new evidence.

Second in order of immediate importance is the effect of competitive athletics upon scholarship. American colleges will doubtless profess for some time to come to exist for the primary purpose of mental training. Intellectual competence and scholarly achievement must rank as central considerations in the estimate which most colleges form of student activities. With the possible exception of a few colleges, a minimum grade of scholarship will be a condition of membership of a team or of remaining in college. But the question of the relation of athletics to scholarship is not answered by mere comparison of each athlete's grades with this minimum standard. The real problem is, How does the athlete's scholarship compare with what it would be if he had no part in athletics? On the one hand, students are so overstimulated by training or contests, or both, that they have no surplus strength or interest left for the amount of effort necessary to keep up to grade in studies. On the other hand, some students are well able to do their class work in the time left from athletics, and actually do a better quality of work when under compulsion to reach results by concentration.

But there are many educators who suspect that the weakest part of the case for intercollegiate athletics, the part which may be so bad that a possible surplus of physical and mental benefits cannot cancel its detriments, is the part which would not be scheduled by athletic departments in general higher than third in the scale of importance, viz., the relation of athletics to the moral codes of the participants.

It would be inconsistent in this paper to allege anything dogmatically about the merits of mooted questions. As theses to be tested, therefore, rather than as dicta, the following propositions are submitted: *First*, under normal circumstances no other college official does as much to make or mar the morals of students as the coach. *Second*: Athletes tend to be morally as good or as bad as the coach. *Third*: Testimony of students and of graduates about the moral significance of the athletic department must always be interpreted as relative, not to the moral standard that may be in the mind of the investigator, but as relative to the code which the coach represents. *Fourth*: It is unwarranted credulity to assume that a graduate's morals in politics or in business will turn out under pressure to be better than his morals in athletic training.

One of the most critical facts about the American college athletes is their tendency to make a hero of their coach in the degree of his

success in turning out winning teams. Yet we know that there are some successful coaches who are as wholesomely stimulating morally as they are physically. On the other hand, there are successful coaches who are notoriously foul-mouthed, profane, tricky, and even ruffianly. Yet the men are trained by the latter, and the student body that applauds the teams and coach from the bleachers are heard to praise this second type of man in terms which discriminating persons would apply to the former type alone. Not only does the morally low-grade coach debase the moral tone of the students as individuals, but he loads the college atmosphere with infection. He confuses the standards of sportsmanship. He spreads mean suspicion that the standards of his competitors are as shifty as his own, with the consequence that the level of competition tends to sink to his own plane. It would be difficult to name a problem that should be considered more vital, by a college faculty, than the type of moral influence to which the college is committed by the character of the men who coach its teams.

One more general remark may be pertinent. It is highly important that all students and graduates interested in athletics, as well as faculty members who may be uninterested or prejudiced, should be won to support and co-operation whenever investigations of this kind are undertaken. Persistent efforts should be made to induce every one in possession of first-hand evidence to give it without gloss, whether it will count on the side of his opinion or not. Whatever is good in athletics will stand out in clearer light the more it is investigated. Few college men would want to perpetuate evils in athletics, but no one wants judgment to be passed by unsympathetic parties. The sort of investigation here recommended would secure a maximum of publicity for all pertinent evidence, together with reactions from all types of interest. It could not fail to make for agreement among all concerned as to desirable policies and programs.

In preparation for this paper, requests were sent to the members of the Western Conference that each should canvass its own athletic graduates for testimony which might serve as the basis for more searching inquiries. The results that were obtained are digested in the appended reports.

It must be understood that the inquiries here reported were not undertaken as *substitutes* for the sort of investigation exemplified by Dr. Meylan's study, but as *auxiliaries*. They are merely approaches to the whole problem from two other angles. First, that of the *opinions* of the most successful type of college athletes about the effects of intercollegiate competition upon themselves—effects not

only physical, but mental, moral and vocational; second, that of scholarship records, in so far as they yield evidence that may be accepted as pertinent. In both cases the inquiries were undertaken with the expectation that immediate results would be more valuable by way of testing the method itself than in securing final returns.

WHAT ARE THE EFFECTS OF INTERCOLLEGIATE ATHLETICS ON "C" MEN?

BY FRED MERRIFIELD
University of Chicago.

The benefits and evils of intercollegiate athletics are under discussion in many American colleges. This study is undertaken with the advice and approval of both the academic and the athletic divisions of The University of Chicago, but in order that it may be independent of bias in either direction, it is entirely without official character. Personal details in the evidence collected will be treated as strictly confidential, but the numerical results will be given to the public.

As the most direct source of information, 403 "C" men are to receive this request for the evidence of their own experience. It is hoped that the replies, whether positive or negative, will be so discriminating that the conclusions toward which they point will be impressive.

The inquiry is not made in the interest of a foregone theory, friendly or unfriendly to athletics. It is an attempt to assemble the facts that are available, in the hope that these facts will help to make opinions more judicious.

1. In what respects did your training for, and participation in, competitive athletics benefit you during your college career?

2. Do you recall detrimental features connected with the same experience, and in your judgment auling from it?

3. Did intercollegiate rivalry, as you know it, tend to cultivate the best qualities in sportsmanship? Can you point out needs for improvement?

4. Are you married? If so, how many children have you?

5. Has your health in recent years been excellent, good, fair, or poor?

6. What is your own opinion about the effects of your athletic experience upon your subsequent health?

7. In your business career, since leaving the university, have you noticed fortunate or unfortunate tendencies which may be attributed to your athletic experience?

8. Have you other suggestions, drawn from your own experience or from that of other "C" men whom you know, bearing upon the general subject?

The above *questionnaire* was sent out simply in the interest of preliminary study of this great subject. Perhaps the answers of 120 "C" men, gathered in haste and briefly summarized below, may at least indicate the direction in which the sentiments and the maturer convictions of thoughtful athletes and of other students of athletic problems are steadily tending.

I. Benefits Derived in College.

All of the 120 acknowledged that much good had been derived from the sports in which they had been trained. Most of the replies were enthusiastic, the older men being more ardent and grateful, if possible, than the younger men. In one case only was lukewarmness evident, the question being raised whether other forms of exercise, aside from the teams, might not have helped fully as much.

Among the benefits mentioned, the following might be given as representative: This training taught me how to keep in perfect physical condition; the value of doing my best; self-control; muscular co-ordination and agility; persistence; how to make and keep friends; how to lose gracefully when necessary; how to win against great odds; how to treat opponents courteously; concentration in study;

'nerve' to ram my way through college; that clean play is far more important than winning, though one must struggle to win legitimately; intense loyalty to 'Chicago'; how to be 'game'; to sacrifice (say smoking) for the success of the team; that real training builds up the whole man, mental and moral as well; how to take orders from a superior; to appreciate the inspiration of 'college spirit'; that a good physique means fitness for social efficiency; the value of 'team-work'; what real pleasure there is in keen competition; to mingle easily with my fellow students; to gain grace of body; to see the foolishness of dissolute habits; the value of student approbation; the good of finishing my college work; that I could do what other men were doing; to go in to win; self-reliance; to lose myself in the team; high standards of living; how to gain through losing; alertness; to read the minds of others and meet their attacks successfully; steadiness; squareness; the right kind of fighting spirit; many things the class room did not teach; higher aspirations; how to cut down study hours and yet get more done without fatigue; better social position; that the best friends are those who share in your struggles; how to find a safe outlet for my combative propensities; threw me into close contact with A. A. Stagg, the greatest inspiration to character formation in the university; to live systematically; how to combine mental and physical powers; to appreciate some of the noblest men in the university through intimate relations on the teams; respect for the powers of others; how interesting all college life and work could be when tackled with spirit; the keen delight of clean living; to think fast and accurately; to hate idleness; the exhilaration of perfect physical health; to like college life; one's need of travel to broaden one's interests; how much good there may be in other institutions; how to write up athletics and so get a liking for newspaper work; fairness in judgment of others; to detest snobbishness and selfishness through association with real men; sense of personal responsibility.

This training has been the saving of me physically. It awakened me and taught me what life meant; to give due credit to the victors when we lost; the need of getting into other college activities; how highly developed and perfect one's body may become; that only my very best is good enough; how much power one man can have for good (the 'Old Man' is here repeatedly mentioned). Athletics give a legitimate outlet to man's normal instinct for recreation and exciting competition; it impressed upon my mind the four cardinals of character: truth, kindness, honor, appreciation; it taught me to be prompt; to make good regardless of obstacles. It gave me increased capacity for work of many kinds. Team-work in itself is great men-

tal training; common sacrifice for a worthy end, even in recreation, is a part of true education. I felt much closer to the university through athletics. It gave greater influence for good over other students. A great training in will power. Being in training saves many a man from serious temptations. It delivered me from bashfulness and made me a social being. It changed me from a mere book-worm, physically weak, to a man who delighted in social life and recreation as well as to study, with sound health as the basis. The habit of eating wholesome food, in proper quantities; the satisfaction of being something more than a mere 'grind'; or a mere social 'butterfly.' Clean sport develops real manhood. The keener the competition, the better the opportunity to solidify that clean strain of manhood which is attracted by love of danger and the strenuous; the greater chance, too, for Mr. Stagg to impress his own stern code of morals upon the men of many generations.

II. Detrimental Features and Suggested Improvements.

Seventy-five men out of 120 offer criticisms and suggestions for the betterment of competitive athletics. Some of the earlier "C" men are quoted first. In many cases they recognize that old faults have been remedied; others still remain, as they believe:

Lack of careful medical supervision, allowing individuals to over-train. Too many hours of practice, leaving players exhausted, unfit for anything further that night. Studies neglected for athletics. Belittling of scholarship. Exaggeration of 'hero' idea. Nervous strain at critical times. Let the *men help each other* more, under the direction of the coach. Too much publicity and 'paper fame'; giving players too exalted opinions of themselves. The strain of conscientious study makes it unwise for the average youth to undertake vigorous forms of exercise in addition. Eliminate all long-distance runs over the half-mile event. Too much attention to the men who succeed; others often cast aside and ignored when they really need most attention. The wrong idea—to perfect a few 'machines' instead of teaching the many how to keep well and enjoy exercise. Athletics over-emphasized as the highest public expression of university life and spirit. Too little attention to minor injuries. Cut out all dangerous contests, such as football, distance runs and walks. Induce more men to exercise with their bodies instead of their mouths. Many lose sight of the main purpose in going to college. Athletics should aid scholarship, not interfere with study. Unfair discrimination, on the part of instructors, against athletes. The habit of 'breaking training' in bestial fashion. Excessive eating at training table.

The coach should have absolute control over each athlete as to drinking, smoking and sexual indulgence. Athletes should avoid too many social functions. Limit practice periods to two hours. Training table meant too much 'athletic' atmosphere for our good. Class work made too easy for the good of the men. Too much stress upon winning at the expense of the men's health. Bitterness toward members of the faculty who seemed to mark too severely. Moral tone of certain team members rather low; little done to counteract their influence. More emphasis upon class teams. Intercollegiate contests take away interest from athletics within the university. Allow freshmen intercollegiate basket ball and baseball. Coach likely to use men who are physically unfit. No man should compete steadily the year around. More encouragement and appreciation for our faithful substitutes. Danger in trying too many sports at one time. Prohibit participation in any two successive major sports. The 'fighting spirit' sometimes became actual savagery.

The training season too long for baseball. Incessant training the year round without occasional rest may be injurious. Too much work, not enough recreation, in athletes. Recognize a difference in the powers of endurance in different athletes. Limit the total number of hours required for practice per man. More general athletic work, less team specialization. Players should not be lionized unduly. Put more play-spirit into the contests. More independence for the athletic department. More vigorous medical examinations and records of every student. Never risk health to win games, even though called weak-kneed. Broader amateur rules—allow men to earn money by their athletic prowess. If barred from baseball, let him play in other branches of athletics. Eliminate championships which arouse too much unnatural excitement. Athletes falling into bad habits usually fall harder than the average student. Some very capable scholars are completely diverted from their scholastic ambitions by athletics. Coaches must not urge the men 'to live baseball or football'; it places the wrong emphasis upon winning.

Athletics surrounds university with an atmosphere of hearty manliness, and quickens the life as nothing else does. It helps draw a better class of men and women to the university. More care in 'training up' to strenuous sports, as well as a gradual 'let down.' Some men are spoiled by popularity. Change the personnel of the first teams each year to give other men a chance. Limit competition to periods not larger than three months at a time. *Never* allow teams to break training away from home. *Never* allow a man to sacrifice his physical welfare for the momentary success of a team.

More determined effort to make new athletes realize that scholarship comes first, and so prevent 'cribbing' and early dismissal from college. Warn all athletes, upon leaving college, that they *must* keep up regular, invigorating exercise; otherwise there are gravest dangers awaiting the men from pneumonia, tuberculosis and like diseases.

III. The Development of High-class Sportsmanship.

Only six out of 120 replies supported the negative. Most of these six were from the earlier teams, trained before the work was thoroughly organized. Two of these feel that recent improvements tend to win their favor. Only one "C" man seems to believe reforms impossible; he believes intra-university athletics will wholly eradicate all difficulties and give ideal results. While all the others speak most heartily in favor of intercollegiate sports as means of developing the nobler powers of the men, twenty-six of these have radical improvements to suggest. They all speak most hopefully of present tendencies, especially under the guidance of 'the Old Man,' giving him all praise for the splendid spirit at Chicago.

IV. "C" Families:

Seventy-eight of the 120 men reporting are, to judge from the heavy scoring and enthusiastic wording, most happily married. An even 100 children bless their homes. Most of these were boys and future athletes—possible wearers of the "C." This question is asked for the encouragement of the Athletic Department; also to gain light upon the everlastingly big question of physical normality. A full report from all our 403 "C" men, for which we could not at this time wait, would greatly augment these figures.

V. State of Recent Health:

Excellent 83, Good 28, Fair 6, Poor 3.

VI. Effect of Athletics upon Health:

Nearly all of the 107 cases reporting positively evinced great enthusiasm. One irrepressible replied: "If my health were any better, I would surely have to sit up with the doctor." Eleven cases report illness; few, however, connected their poor condition directly with college athletics. In some cases high school training was blamed, especially for weak hearts, due to early overtraining.

VII. Aid to Business Career:

Practically a unanimous 'yes' to this question, and, for the most part, a very decided affirmative, in line with the replies to question

one: Athletics teaches one to face competition anywhere, anytime; teaches one how to mingle with other young men to advantage. Control of temper in times of excitement. It taught me to think on my feet, think rapidly and correctly before crowds of people. It helps me in the teaching profession in every way. Interest in athletics gives me a chance to coach aside from my teaching, a very pleasant avocation. I keep in perfect trim the year round, thanks to baseball and tennis. It helps me make business friends easily. Such training makes a man aim to be successful *beyond others*. Taught me 'team work' in business. I owe my business wealth to my athletic training. It made me dare to undertake hard work with confidence. It gave me more confidence to overcome difficulties; I hadn't enough physical energy to accomplish this otherwise. It taught me how to really enjoy other games; golf, for instance. Helps me use strategy, determination, and fight in jury trials.

I tire more easily, says one, owing to low vitality due to overstrain in athletics. Another says, I am apt to concentrate too intensely, and have a period of lassitude follow; am apt to despise the 'wolferers and quitters' and not take advantage of them as is necessary in business; am too apt to take big chances—qualities all emphasized in my athletics. Athletic reputation has helped me rise rapidly in business. I can never forget Mr. Stagg's strenuous advice: "Put in the little extra"; when satisfied I was doing my best, this lesson urged me a step beyond—I needed it to win. It helped me get a wife, a medical course, and just about everything I have. The 'Old Man's' dominating, forceful spirit of courage and fair play have been as a shining star to me ever since, especially in critical periods of my life. It taught me to say every day: "I can do about anything I will do." I now *insist* upon getting physical exercise. First year out I had a hard time letting baseball alone.

It helps me more easily to enthuse over a new proposition and keep warm on it longer than others. I have been 'licked' so often, one more never phases me; sort of helps spur me on. Gives me many pleasant memories when I'm tired out. I am always preaching 'Chicago' to possible high school men. There is danger of athletes losing repose, poise, so needful in the transaction of business; danger of impulsive action when thought should be used. It makes me appreciate men and conditions better. If I fail to exercise, I slow down physically, due to the habit of strenuous daily exercise. Ability to get 'red in the face' about things; increased emotional driving power. Strict discipline, system in business, exactness and ability to go without things I don't need. I now know just how much wear and tear

my body will stand; an invaluable asset at every turn of business. I dodge no obstacles, just walk over them. I find my body is capable of almost unlimited recuperation, so do not worry over extra work. Has added \$200 to \$300 extra to my ordinary salary. Gives me entrance into many social circles otherwise closed. The 'Old Man's' "steady" has come back many a time at a critical moment, giving me grit enough to win out.

A few men misunderstood this question and gave no positive answer.

VIII. Other Pertinent Suggestions:

Suppose a man should be barred for playing summer baseball, why should that put him out of football and other sports? Broaden the amateur rules. Eliminate all championships; they induce feverish excitement, doing more physical and moral harm than good. More men in more lines of sport. Get the experiences of other than "C" men, especially those who dropped out owing to the evil effects of the work upon them. Encourage intercollegiate competition especially for the minor sports. Bad hearts seldom develop in college; rather from competition in the lower schools. Why not give more encouragement to golf in college; also to a rifle and shotgun club? It would be an awful mistake to limit a strong man's competition to a fall or spring team. Scholastically, a man does poorer work when he has no athletic ambition, is not in competition. Sudden breaking of training almost always injures the athlete. Give a man more athletic ambition and you will raise his moral standard inevitably. I believe the advantages far outweigh the disadvantages of intercollegiate sports. Training quarters have proved to be a distinct advantage to many of us; better condition, deeper friendships, more study. Can faculty men, who have had no athletic training or sympathy even, be expected to pronounce fair judgment upon athletes? I am for athletics, first, last and all the time. No coach should be allowed who has not recognized and positive moral character. And why allow men of dissolute habits to referee games?

More unbending on the part of the faculty, more interest in athletic competitions and students generally would greatly help matters. Each student, especially each athlete, should from the beginning be impressed with the waste of time involved in bowling, billiards and pool, gambling and drinking. Athletic coaches should not be allowed to give more attention to teams than to other persons who may wish to take part in athletics. Three athletes, two of them "C" men, have died from neglect in keeping up to the perfect health

standards attained in college. Students should specialize in forms of athletics which they can enjoy after leaving college. If ever the day comes when "Chicago" can endow her athletics adequately, it may then be better to give up intercollegiate competition altogether. Athletes who become inactive after college days are the worse physically for their athletic training. I have always felt that "C" men considered the possession of a "C" an honor, carrying with it the obligation to keep athletics clean.

THE UNIVERSITY OF INDIANA.*

My function in this investigation, as I understand it, is to suggest, to collect and weigh evidence, and to give personal consideration to present conditions; that is, my task is essentially one of correction and rejection of evidence, but not essentially one of judgment. In order to present my information in logical form I have classified my material under two heads; first, the data obtained from the *questionnaire*, with brief explanatory comments; and second, the setting forth of my own personal conclusions which are based on observation and on impressions made by comments of athletes, in the *questionnaire* or elsewhere.

Before beginning the statistical tabulation, I may remark that, owing to the incompleteness and the inaccuracy of the list of 'I' men at the university office, I found only 165 names of athletes available for the study. Of this number, nine had removed from the address given, 106 failed to respond, and two indicated an unwillingness to go on record, thus leaving 48 sets of answers from which my data are taken. Further, in explanation, I may state that my list of questions is identical with that of the University of Chicago. I found in the answers to some of these questions considerable indefiniteness, so my classification of results is, at times, a more or less inexact guess.

I. In what respect did your training for, and participation in, competitive athletics benefit you during your college career?

Twenty-two men mentioned a wider and more intimate acquaintance with their fellows, in this university and elsewhere.

Six experienced a strengthening of loyalty to the institution, or of college spirit.

Eight found an added enjoyment of life.

Four felt that the trips were broadening.

Two became more appreciative of the value of organization and better equipped for the work of organizing and handling crowds of men. (This benefit should, I think, be classed with Question VII, rather than with Question I.)

*Investigation and report by Professor Russell Sharp.

Four gained knowledge of men, and a better philosophy of life.

Four acquired self-confidence, and a like number found a higher ideal of sportsmanship.

Six were withheld from irregularities and dissipation by their participation in athletics.

Two secured work because of their athletic prowess and were thus allowed to continue their education.

Twenty-three received immediate benefits of a physical nature. Several of these men expressed a belief in the superiority of competitive athletics over gymnasium work as a health builder.

Various phases of mental intellectual benefits, which were derived from athletic experience, were pointed out. It was with considerable difficulty (and not a little arbitrary modification, I fear) that I succeeded in classifying these benefits as follows:

Keener perceptive faculties, 14; facilitated concentration, 5; elimination of tendency to loaf, 10; discipline and self-control, 9.

One man, who made an enviable record for courage and clean sportsmanship, expressed the benefits in his own case in a forceful manner:

"My early training in athletics," he observed, "taught me that a good strong body was a valuable asset in any kind of work; that so long as a man has health, he is happy, can be congenial to his friends, and can increase his friendship enormously. A man should never fear another until that other has proved his superiority, then should congratulate him for being good. It taught me to be fearless, fair and energetic."

II. Do you recall detrimental features connected with the same experience and in your judgment needing correction?

Twenty-six recalled detrimental features.

Seventeen did not recall such features.

Five were noncommittal.

Of the detrimental features which are generally attributed to competitive athletics, and which seemed to make a strong impression on some of the persons furnishing testimony, professionalism and unfairness were mentioned by eight, neglect of studies by seven, improper training by six, and the elimination of the great majority of students by two.

A few comments, chosen because they are typical or because they are striking, follow:

"Three years of football, according to valued friends, made me blind to the weakness of others. I wanted all people to go right at a thing and do it at all odds. I was harsh and critical if they did not." (This comment is from a social service worker, and is evidently colored by his viewpoint.)

"I think the emphasis laid upon rooting and the prominence given the spectator generally injurious to American college sport.

Any game is degraded in so far as it is made primarily a public spectacle held for the sake of the spectators." (This man was a Rhodes scholar, imbued with the English idea of sport.)

"Training is conducted or directed ordinarily by men who know how to 'rub you down' but little or nothing about hygiene."

"The winking of the coach at, and the urging of teammates to dishonest play. . . . Favoritism due to fraternities was harmful."

"The worst criticism of athletics is that of the effect it has, not upon the players, but upon the audience, to brutalize them."

"Some of the faculty induced me to play football while they helped me to pass my work."

"Over-training and compulsion of studying when in a condition of fatigue."

"(1) Demanded too much time from college work. (2) We were made to feel that we should win, if not by fair means, then by foul. (3) Tendency to emphasize athletics out of all proportion to importance."

"Care should be taken to build up the constitution rather than the muscles. The heart of overambitious athletes is apt to be affected more than people ordinarily think."

"Night signal practice interfered a great deal with my studies."

III. Did your intercollegiate rivalry, as you knew it, tend to cultivate the best qualities in sportsmanship? Can you point out needs for improvements?

Thirty-five think it cultivated best qualities of sportsmanship.

Ten think it did not.

Three are noncommittal.

Track athletes agreed, without exception, that that particular form of rivalry is conducive of the highest type of sportsmanship.

The consensus of opinion of those people who are convinced of the poor quality of sportsmanship in intercollegiate athletics seems to be that the 'win at all costs' idea is the chief defect.

"There's probably more real sportsmanship in Middle Western athletics than anywhere else in the country." (This man is the brother of a Harvard baseball captain. However, his evidence is not of great value, for he habitually chooses the sensational, the different, rather than the strictly truthful.)

"Eliminate the 'get him' spirit. A good man is generally the target, especially in football. . . . A little training in being a good loser would help."

"Intra-mural athletics in connection with the intercollegiate system would give the ideal results."

"Gentlemanly conduct toward guests needs improvement."

"There should be no wrangling over immaterial, doubtful issues; a player should be censured for insisting on a statement which he knows untrue."

"We need more firmly and sharply to discriminate the sportsman from the mucker."

"Colleges are more apt to resort to bad methods to win than the 'square' faro dealer." (This is from a sport-writer on an Indianapolis daily.)

IV. Are you married? If so, how many children have you?

Married, 35. Unmarried, 13.

There are forty-two children, distributed among the twenty-six families. No family includes more than three children. Three fathers comment on the robustness of their children, while several express the desire that their sons may become athletes.

One father of two children, one of which was born before the father's participation in athletics and the other after, observes that the younger child is much more robust and healthy. Another man claims that he won his wife on the athletic field.

V. Has your health in recent years been excellent, good, fair or poor?

Excellent, 33. Good, 14. Fair, 1. Poor, 0.

There is obviously a reticence on the part of athletes in connection with this question. Several men, while proclaiming their own good health, call attention to physical evils which they believe to be almost inevitable. These statements I have deferred quoting until the next question is being considered.

VI. What is your opinion about the effects of your athletic experience upon your subsequent health?

Beneficial, 27. No effect, 7. Bad effect, 4. Noncommittal, 10.

The benefits most frequently noted are those due to compulsory denial of excesses and training in the proper care of the body. The great source of danger is the discontinuance of exercise after graduation.

Comments:

"The work was too strenuous."

"Before taking up athletics my health was poor. At the present I enjoy the best of health. There is no doubt in my mind that athletics have done more for my present state of health than anything in the world."

"Blood pressure is inclined to get low. Some think this may be traced to high and sustained pressure during long and hard activity."

"Reports of heart failure or sudden collapses of a number of good athletes whom I knew are not pleasant." (This idea is repeated by two other men. The man from whom I quote was a noted hard-working football player.)

"The body is educated to athletics; then the athlete gets lazy, takes on fat, quits exercise, toxemia sets in and ill-health follows in its many forms."

"Auto-intoxication leading to constipation and headaches—from

leaving off vigorous college athletics for the confinement of business routine. I do not know a college athlete who has not the above experience."

VII. In your business career, since leaving the university, have you noticed fortunate or unfortunate tendencies which may be attributed to your athletic experience?

Fortunate tendencies, 24. Unfortunate tendencies, 3. No effect, 16. Noncommittal, 5.

Comments:

"My tendency to ride over people and to condemn all lack of get-up without fair consideration of all sides. The goal looms too large, conditions along the way too little."

"It demonstrated that the battle was not always to the strong."

"Most men like games. I have much in common with these men. One gets to know them quickly. One does business with them and for them." (This man, I think, played professional baseball for a time after his graduation. His professional experience is, of course, partly responsible for the effect that he mentions.)

"I learned how to hang on to a proposition and hammer at it until I made good." (I am not responsible for the mixed metaphor.)

"I give the other fellow a chance to take advantage and abuse it before I treat him as he should be treated, as suspicious."

"I am a lawyer and am always inclined to be absolutely fair and open in a legal fight, waiving immaterial objections, but strenuously insisting upon my opinion as to the merits of the case on the real issue involved."

"A tendency to go hard after things."

"Caused me to abhor dishonesty."

"I have a detail eye and a great deal of endurance and capacity for handling the worries and trials of a business career."

VIII. Have you other suggestions, drawn from your own experience or from that of other 'T' men whom you know, bearing upon the general subject?

"Do away with so much of specialized intercollegiate athletics. Bring all students into play. If you have intercollegiate matches, emphasize the sport, not the play."

"Multiply the number of playing fields, foster as many intramural games as possible, expose the superstition about the efficacy and morality of rooters helping to win games, and enforce your eligibility rules (especially concerning scholarship) in spirit as well as letter."

"Indoor basket ball, judging from the high rate of deaths from consumption within a few years after performing, is decidedly questionable."

"My son must know that his participation in athletics is a relatively unimportant matter."

"Let your baseball men play summer baseball."

"Some faculty men discriminate against students active in athletics."

"In recent years teams have been allowed to take defeat too easily."

"The average athlete takes his play too seriously."

"Some limit should be placed on the number of athletic activities of a student."

"Play the game for your satisfaction and the glory of the school."

"A period of hectic athletic activity followed by abstinence from exercise and sedentary habits is worse than no athletic experience at all. This is the typical university case at present. We need a greater variety of games, some of which can be carried on in middle life and old age."

"Indiana, like other schools, has sacrificed the time of particular men to the athletic god. Here's the suggestion: An athlete *must* keep up his class standing or turn in his suit. An athlete can take part in athletics during two terms only of a school year."

"Fraternity and non-fraternity strife should be eliminated from athletics."

"The student who takes part in athletics is not required to keep up his work as he should."

"Not enough play 'just for fun.' "

"Make gym work compulsory. The present tendency is to develop a few men and neglect the others."

"There should be college credits given for work in outdoor athletic contests; we will yet adopt the Greek idea of athletics as a part of an educational system."

"Any form of athletics that depends more on the individual than on the team work is more beneficial to the individual himself."

"Football men should not be compelled to carry full work in the Fall term, but they should actually do their work. Training rules should be more rigorously enforced."

"Football and track athletics are dangerous. There is too much strain on the vital parts of the participants."

I now turn to the second division of my report, the explanation of my own theories, based chiefly on an attempt to sift the evidence for the general truths contained therein. Prior to that consideration, however, I wish to make one or two statements of the result of my personal observation of athletes and contact with them; also, an explanation of my activity or inactivity in college athletics.

I feel that it may have been the intention in this investigation to enlist the services of only those men who had been actual participants in intercollegiate athletics during their undergraduate residence. I am not an athlete. Although I have been a student of intercollegiate

sports for the past decade and an habitual spectator at all games of whatever kind, my lack of agility and frailty of physique have precluded the possibility of my active participation in any form of violent exercise. Perhaps I am slightly deficient in the practical knowledge alluded to.

This lack, however, has been partially overbalanced, I think, by the fact that during my student life I had as roommates at various times three Varsity captains, one in football and two in basket ball. During my residence with these fellows I observed that they were under a constant nervous strain during the playing season, and this nervousness extended in one case at least into the period following the actual activity. The effect on the scholarship of one man was good; on one bad; in the case of the third, conditions which had nothing to do with athletics were such that no reasonable judgment could be formed as to the effect.

During my association with one of the Varsity captains, a startling story was revealed to me by him. This story concerned another athlete who acquired a considerable reputation in football and basket ball. My roommate informed me that he knew positively that this man had cultivated the habit of eating a small quantity of strychnia before each contest! Because of the delicacy of the question, I have never been able to acquire further information on this subject, but I am sure that the practice is not at all prevalent.

To return to the study of testimony, I shall endeavor to indicate the trend of the evidence on each question separately. Obviously, the evidence is such that I am forced into definite conclusions on some propositions, while on others I am convinced that the assertion of participants cannot be considered seriously.

First, as to the benefits derived by athletes during their college careers it is evident that the divergence of opinion is due in part to the indefiniteness of the question. A recalls one benefit, while B recalls another. It is highly probable that A and B each derived the benefit mentioned by the other. Immediate improvement of health, enjoyment of life, the formation of valuable friendships, the acquisition of greater self-confidence—these things may be taken as a common experience. The mental and intellectual value of participation is certainly open to question, judging from the testimony of men whose veracity and soundness of opinion I cannot doubt. I am lead to believe that the relationship between athletics and scholastic attainment is a variant. For men of studious habits and serious purpose, athletic activity seems to act as a stimulus to academic endeavor, provided the student has sufficient stamina to bear up under the strain, and is not actually kept at his training until there is not time left for the pursuance of his intellectual course. It appears that, except in those cases where students become thoroughly fatigued, there is a tendency for the zest of the gridiron game to be carried

over into the mental game—the intellectual faculties are sharpened, the power of concentration is strengthened. On the other hand, of course, if the student is a loafer, he does not resist the temptation to enroll in the classes of faculty members who are, by repute, lenient with athletes.

This leads me to the second question, of immediate detrimental features, the first and perhaps the greatest of which is that which I have just mentioned. Another detrimental feature cited is the tendency to professionalism and unfairness, which naturally had the bad effect of giving students the impression that dishonesty is being sanctioned by the authorities. I am pleased to note in this connection that no charges of dishonesty were made by the graduate of the last decade. Improper training and misguided advice as to diet evidently led to acute suffering for some athletes. There is a sentiment for the scientifically conducted training table. Two or three witnesses attempted to establish the contention that the great detrimental feature had to do with the audience rather than with the contestants, but this is a matter of conjecture which cannot easily be proved. The fostering of the bitterness of feeling between fraternity men and non-fraternity men is mentioned by several men, and is an accepted fact at Indiana University, I think; at least it was in past years.

Concerning the cultivation of the best qualities in sportsmanship, only a few find fault with this phase, and those few are almost unanimous in advancing the stock criticism of American athletics. The criticism is less applicable to college athletics than to high school contests, most assuredly. I am of the opinion that, with the possible exception of professional baseball in certain sections, intercollegiate contests are the least vulnerable of all American forms of sport in this respect. It is only the spectator who cannot appreciate the finer points of the game that shows the 'win at all events' spirit.

I am at a loss as to the point of view to take in regard to the fourth question. I shall not comment on it, for the figures speak for themselves. I do not see how the excellent health of the offspring of athletes can really prove anything concerning our present question. I am inclined to wonder with my correspondent who wished to know if I was seeking information for a treatise on applied eugenics.

Truly startling figures are obtained from the question concerning health in recent years. Not a single man admits poor health, while more than two-thirds characterize their health as excellent. Some scepticism about the value of a man's estimate of his own health (particularly the estimate given by a man who must at one time have taken pride in his physical perfection) is not out of order, yet the preponderance of evidence is so great that its significance cannot be denied.

Peculiarly enough, these same individuals, in reply to the sixth

question, are quick to point out physical evils resulting from participation in athletics. More than half of them agree that the effects of athletics on their subsequent health has been beneficial, yet several point out the danger. Apparently, the harm comes ultimately to the office man, the man of sedentary habits. His sudden change from the strenuous undergraduate life to the routine in a swivel-chair cannot but have its effect.

In business careers fortunate tendencies attributable to athletics are many, and apparently they vary widely as to kind. But this variation is apparent rather than real. The qualities which are drilled into a man on the gridiron, the track, or the diamond, are the qualities which develop and become valuable assets to the man of the world. Chief among these qualities are endurance, capacity for work, determination, understanding of men and sympathy for them, power of organization, abhorrence of dishonesty, and, conversely, love of fair play. These qualities are not cultivated in all, but they are cultivated in a sufficiently large proportion of men to make them significant in the present investigation. It is to be noted that only three men of the forty-eight have discovered any unfortunate tendencies, and the testimony of one of them is of but little value.

On the whole, I am convinced in my own mind that benefits derived from participation in intercollegiate athletics are, both ultimate and remote, in excess of the detrimental features. To be sure the weakling falls before the temptation and deterrent forces, but it is always so in all lines of activity—who can say that it should not be so?

I have made no effort to attain definiteness and precision in my report. I have consciously checked every impulse to partiality, every tendency to fixity of opinion. My duty, as I saw it, has been that of weighing, accepting, modifying, rejecting evidence; mine has not been the duty of final decision.

I wish to suggest in conclusion that I believe a more effective method of getting at the facts in this matter would be a system of gathering information not from the athletes themselves, but from their close personal friends, who would perhaps give a more unprejudiced, more candid opinion. The average man is not introspective, still less is he free from self-consciousness which prohibits absolute candor when he speak of himself.

ADDENDUM.

I discover that I have omitted mention of the study of grades of these men. My study of their grades is partly responsible for my conclusions which I have explained, concerning my opinion of the effect of athletic participation on scholastic attainment. Really, the grade records of the men investigated tell no story. There is a great inconsistency in the record. Men of better than average intelligence

have entered athletics and dropped perilously near the probation stage in scholarship; on the other hand, men who are not especially brilliant have apparently been spurred on until they have made unusual records in their purely collegiate work. Of the forty-eight men who answered questions, five are to my knowledge, members of the Phi Beta Kappa Society.

HIGHER EDUCATION AND OUR ORIENTAL PROBLEM

The Responsibility of Colleges and Universities in Regard to America's Problem

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The awakening of Asia starts new problems for America. The rapid changes now taking place in China are pregnant with meaning, not only for all Asia, but for all mankind. The battles of Mukden and the Japan Sea announced to every capital in Christendom that a new era in the relations of the East and the West had begun. One month after the signing of the Treaty of Peace between Japan and Russia, China abolished her system of classical education over two thousand years old. The scholars of China then, for the first time, began their serious study of western civilization, with a view to the adaptation of China to the new world-situation.

Japan for two hundred and fifty years feared the white man and his religion. To save herself from the *white peril* she closed her doors and carried out with rigor the policy of exclusion. Then, in the middle of the last century, she suddenly found herself hopelessly belated and at the mercy of the powerful aggressive white man. After two decades of inner turmoil and finally of revolution over the problem of how to deal with him, she made that momentous decision to learn from him; in a word, to master the sources of his power in order to maintain the independence of her land, the perpetuity of her imperial line and the sovereignty of her government in her own land. For forty years she has followed this new policy, with results which are producing a new epoch in the relations of the race.

China, at length frightened by the aggressions of the white man who forced upon her the opium curse and seized port after port and many a province, first tried to drive him out. That was the Boxer uprising, in 1900. But she was too late. Then came the Russo-Japanese war. It brought, not only safety to Japan, but light to China. The magic word had been spoken and all Asia heard. Not

by scorn of the white man, not by isolation from and exclusion of his civilization, but only by learning the white man's science and by entering fully into the world's life may a nation hold its place and be able to stand.

This is the new policy upon which China has now fully entered. The Manchu dynasty has gone. The characteristic Chinese queue has gone. Chinese indifference to national disaster is giving place to patriotism. She has definitely entered on that momentous course of national transformation which will bring her increasingly into contact with the West. Many decades, perhaps a century or two, may be needed for her to accomplish what Japan has done in the past half century. But as surely as the day follows the rising of the sun will China increasingly acquire our life, become equipped with our civilization and utilize our methods of government, of industry, of commerce and of armament. She will become one of the great competing nations of the world.

This means much for America. Are our relations to Asia to be hostile or friendly? Is the white man going to yield to Asia only so much of privilege or justice as he is compelled to yield by her military might? For China will arm if she feels as Japan has felt that she can secure safety and justice only through military power; and in proportion as Asia arms, every white nation will fear and suspect her and develop each its own bristling armament. Or, on the contrary, through our sense of justice and our good-will shall America help Asia? Shall we aid her with chart and compass as she sails the storm-tossed seas on which she has now embarked? Shall we be her friend, to deal justly with her ourselves and see that justice is done her by the other nations of the world?

The attitude which the United States takes to Japan and China in this and the next few decades promises to be epochal in the history of man. And the responsibility for the attainment of the right attitude depends in no small measure on our higher institutions of learning. The general attitude of our people is to-day one that is based on profound ignorance. It expresses itself in disdain, scorn, misrepresentation. Asiatics are regarded as inferior in race, degraded in character, and unassimilable in nature. We allow no Asiatics to become citizens of America, whatever their personal qualification.

This is the crux of the so-called Japanese question. This is what has caused the Japanese so much pain and indignation at the recent anti-Asiatic legislation of California. Japan does not ask for an open door for labor immigration. She *does* ask for a square deal on the basis of manhood equality with other races. When China awakes to

the situation, as Japan is to-day, she will unquestionably develop the same feelings and make the same appeals.

It is impossible, however, for America to respond to this appeal of the Asiatic on a basis of good-will and friendship so long as the present conception of the Asiatic and his civilization prevails among us. To admit him to our citizenship is regarded by many as intolerable. We might as well admit baboons or chimpanzees, some are saying. Good American citizens and even Christians who believe in sending missionaries to Asiatics in their own land, regard them as intrinsically different from us—even if not inferior, so different that it is impossible for them ever to enter into our life or share with us in this great American experiment in democracy. The fact is that the unities underlying all branches of the human race are far deeper and more real than first appear. The differences are relatively superficial.

Now one of the outstanding duties of our colleges and universities is to study these pressing problems of international life and the new relations necessarily arising through man's recent mastery of Nature and the relative collapse of space. Our entire people should be educated on these matters. We must be led by a sane and kindly attitude toward those great civilizations of the Orient and their peoples, not by the ignorance and race prejudices of demagogism. Our colleges should lead in the overthrow of these race prejudices which threaten to bring enormous and disastrous consequences to both the East and the West.

The popular view that Asiatics are undesirable because of their absolute non-assimilability is based on assumptions which modern biology, psychology and sociology show to be quite erroneous. Our higher institutions of learning should promptly set to work instructing our people on these matters of highest international importance. Advanced education has overthrown, to a large degree, the mediæval dogmas of theology. There is crying need that it render the same service by overthrowing similarly mediæval dogmatism as to race nature and race relations.

The peace movements in the countries of Christendom are doing noble work. The wide education of youth in our schools and colleges on peace questions, the American School Peace League, the Inter-collegiate Peace Association with its prize essays and orations, are all promoting conviction as to the folly and wickedness of war and the need of right methods and organizations for the attainment of international justice. They are good so far as they go.

But as between the white race and the Asiatic they are doing

relatively little. There is urgent need of *active steps promoting respect and good-will among us toward the Asiatic*. The suggestion of Prof. Chas. H. Levermore, in his annual report to the trustees of the World Peace Foundation in regard to peace textbooks, should be seriously considered.

"We should have a textbook," he says, "presenting a sympathetic analysis of the needs, duties and ideals of the great races, proceeding to a comparison of their mutual influence in politics, religion and the arts, and of their various associations for common action since the French Revolution."

This suggestion is splendid, but let it definitely include the Asiatic. We need a series of "Race Readers" in which the millions of children and young peoples in our schools and colleges shall learn of the noble characteristics and achievements of the various races. They should be taught to respect foreigners of every race, for each race has its noble ancestry and its heroes.

The systematic education of our youth in Oriental history and civilization is, to my mind, an important item in the new Oriental policy which must shortly arise and be widely adopted, if the relations between the white man and the Asiatic are to be right and just and mutually helpful.

Indeed, for the general elimination of race prejudice, education is needed in regard to the histories of all the peoples from whom immigrants come to our shores. Anthropological readers should be prepared, devoting one or more chapters to each race and people, of whom representatives live in our land, written from an appreciative standpoint and setting forth the notable deeds of each. Such readers would help the young to get over their spontaneous feelings of race antipathy.

The splendid deeds of heroism done by Jew and Spaniard, by Italian and Hungarian, French, German and English, Japanese, Chinese and Hindoo, should all be set forth with appreciation. Japan and China and India have had their illustrious histories no less than England, Germany and France. Should not the outstanding characters and achievements of these lands be taught to our young? George Washington, Abraham Lincoln, Benjamin Franklin, and many English and European heroes of progress and high ideals are known, not only by name, but also for what they did, to all in Japan who have had a secondary education, and to all the higher classes in grammar schools. How many in our land, even college graduates, could tell anything whatever of Shotoku Taishi, Kusunoki Masashige, Nichiren, Shonen, and other great leaders in Japan?

The time to prepare for the much dreaded military yellow peril is before it arises. And the way to prepare for it is to develop such a widespread respect for the Asiatic among our people at large, that we shall be able to do him justice, and assure him that there is no white peril. The only possible source of a military yellow peril is the conviction among Asiatics that they cannot secure justice or decent treatment or safety at the hands of the white man except by force.

Had Russia, Germany and France not forced Japan to return Port Arthur to China at the close of the China-Japan war, there would have been no Russo-Japan war. If Christendom refuses to Asiatics in our midst that courtesy and justice which we accord to each other, can we condemn those great nations of Asia for resentment and indignation? And this growing feeling in Asia of a real white peril may ultimately lead to a military yellow peril.

But how is this attitude of courtesy and justice on the part of the white man to the Asiatic to be secured? It is not something that can be brought into existence by legislation. It can only come by habits of thought and feeling which rest on knowledge and respect. This is the point of responsibility for our schools. We need to cultivate a spirit of mutual race appreciation on the part of the numberless groups that now make up our cosmopolitan people and in this movement of mutual respect the Asiatic must be included.

How powerful and beneficial an influence is exerted on this problem by the Christian doctrine of God's common Fatherhood to all races and their essential unity of blood and fundamental brotherhood, surely needs no elaborate treatment here.

I well recognize that many practical problems confront us when we seek to reduce to practice our theories as to race equality. Would not, for instance, an open door to Asiatic immigration, as that door has been open to European immigration, involve us in intolerable difficulties? It would without doubt. But I contend that the equal treatment of Asiatic with other races does not demand universal free immigration. The solution which I have proposed is a limited immigration for all races. But this is not the time or place for the presentation of this plan in detail. Those who are interested in the subject I may refer to my volume on the American-Japanese Problem.

The center of the plea which I here present is that our schools and colleges have a new responsibility placed upon them by the awakening of Asia. We live in a new world. We can no longer ignore Asia, even as Asia has discovered that she can no longer ig-

nore us. Our schools and colleges must lead the way in training our young people, so that our rapidly growing contact with Asia may be freed from the danger that confronts us and may become on the contrary, a source of mutual advantage.

THE INFLUENCE OF THE SCHOOLS OF APPLIED SCIENCE ON PREPARATION FOR CITIZENSHIP

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It has seemed to me that the term "good citizen" ought to have a broader meaning; that it ought to include one's duty to his neighbor, to his business associates, to his professional work, to civic development. In order to get the opinions of some men of affairs in regard to this question, I addressed letters to the mayor of my city, the governor of my state, and the senior senator from the state, asking each of them to give me his definition of a good citizen.

Mayor Baker's letter is as follows:

"I do not know how I can pack all of the attributes which go to make a really good citizen into few enough words to constitute a definition, but the following is the best I can do on the spur of the moment:

"He is a good citizen who is constantly busy training his own mind and conscience in order to apply them cheerfully and rationally to the following purposes: First, to make the most of his own life in intellectual and emotional satisfactions. Second, to be to his family a reliance, a comfort, and an inspiration. Third, to be to his friends a gentle and a just influence, and to be an incentive to high thinking and right living on their part. Fourth, to be to the state a sane and hopeful soldier of peace, fighting always for all good things without too much emphasis upon his own opinions, and with a mind as free from prejudice as his best efforts can make it."

Governor Cox says:

"My definition of a good citizen is a person who makes an honest living and allows other persons to do the same thing, by obeying the laws of the land and conforming to the rules and regulations of society."

Senator Burton writes :

"I would say that I think a good citizen is one who carefully and diligently prepares himself for his lifework, thinks for himself, takes care of his body and habits, takes an interest in public problems and gives them mature and deliberate consideration, and bears constantly in mind the duty that social classes owe to each other."

From these letters three necessary qualifications stand out : a man, to be a good citizen must do honest work in the community ; he must exert a helpful influence upon others ; he must take an interest in public problems and do his part toward their solution. I prefer this definition to those given in the dictionary, and I shall base my paper in part at least upon the interpretation of the term given by these men.

In order to find out what the engineering colleges are doing to promote this kind of citizenship I addressed letters to many of the leading technical schools in the United States asking two questions ; first, what they were doing directly to promote good citizenship, and second, what they were doing indirectly. Replies were received from over sixty institutions and I shall freely use the answers which the presidents, deans and professors of these colleges have given. The answer to the first question was in general, "No" ; that is to say, very little is being done in the technical schools for the express purpose of training men for citizenship. These schools are professional schools whose business it is to train for professional life along engineering lines and they do not make a specialty of giving lectures or class room work directly along lines which have to do especially with training for citizenship. Nearly all of them require courses in economics and special attention is given to those parts of the subject which have to do with railroads, taxation, public utilities, the labor question and other problems of great general interest. In many institutions there are elective courses in political science, sociology, etc. Courses of lectures which are either general for the whole college or university or special for certain departments, take up such questions as the relation of the citizen to the government, the duties of citizens toward public questions, the development of cities through engineering industries, the relation of the engineer to public life, etc. By these means the engineering colleges are doing more or less to promote good citizenship directly ; indirectly all of their work or at least a very large part of it, tends in this direction.

I presume it is not necessary to say that the engineering student is taught to do honest work. As a rule the engineering colleges require a high standard of admission and the courses are very severe.

The second quality that a good citizen must possess is that he must exert a helpful influence upon others. A man exercises a helpful influence upon others when he possesses a high type of character and impresses men by his honesty and sincerity. There is a professional etiquette among engineers which is always taught and always firmly adhered to by those who stand high in their profession. One of the subjects always given in technical schools is that of welfare work among the laborers in shops and factories. Honorable conduct toward and care for others, the others being his fellow workmen, are among the subjects which are instilled into the mind of the undergraduate in the technical school. For many years the question of a living wage has been taught to the students who expect to become engineers. Piece work, the bonus system, prizes for excellence, distribution of stock to employees and the question of co-operation between the office, the engineering room and the factory, are all principles of daily study. Given the opportunity, the engineer has always been ready to devise plans and methods by which the employee should receive better wages and better treatment. The employee who meets with an accident or is taken ill can receive care at once in the factory. In one large factory I was informed that a certain amount of stock was set aside each year so that employees might purchase it. There are hundreds of examples of this kind throughout the country and the young engineering student is making a careful study of them all.

Through Y. M. C. A.'s and other organizations, the religious side of the student receives more or less development. It is doubtful whether there is very much direct moral and religious training given in the engineering schools. There is always more or less moral instruction but it comes chiefly through the example of the faculty and through questions of professional etiquette which are constantly being impressed upon the candidate for a professional degree.

The third part of our definition is that a good citizen must take an interest in public problems and do his part toward their solution. Our engineering colleges are working directly to secure for their graduates this qualification. Preparation for citizenship means fitting for service. Professor Ray, of the Pennsylvania State College says: "A good citizen must be capable of thinking and acting intelligently upon public questions."

The engineer is being brought more and more into contact with great public problems and to him is left the solution of many of them. When the Federal government wishes to know the value of railroads of the United States it selects engineers to make the valuation. Cities depend upon engineers for their water supply, their sewage,

and in a large part for their sanitation. The engineer reclaims barren or swampy land; fixes the boundaries between countries; builds canals; carries out nearly all the physical improvements in cities and in fact is in charge of nearly all great public improvements. He is the man who has the last word to say in regard to most public improvements and his knowledge and his reliability are so well known that his verdict is generally accepted without question. The technical schools, however, do not make young men into experts who can at once assume great responsibility; they simply prepare them through study of principles and long continued drill upon elementary things to begin their work in the engineering profession. The engineering schools train their students to take an interest in the administration of cities and in good city administration because the administration of a city as a rule is a business and an engineering problem. If the administration could be left to technical graduates the cities would soon be free from political domination and the spoils system would become a thing of the past because the engineer picks his assistants not because they are members of a political party but because they know their work and can perform it faithfully and well.

All scientific work is based upon absolute honesty and truth. The student must approach his problem with an unprejudiced mind; must be entirely unbiased; must be willing to have all of his favorite theories overturned, and must school himself to accept results as they are if he is to succeed. Inaccuracy may bring great financial loss upon him or his employer but it will do more than this, it will ruin his reputation in his profession. He is taught to handle material things and to account for them rigidly and honestly.

The technical student must take a fixed course. There are no easy electives; hard subjects cannot be avoided in favor of those which take less time. Fixed courses tend to build up character, according to one of the letters received, and I am inclined to agree with the writer. As most of our engineering students go to college because they wish to, this duty generally becomes a pleasure; but there is always behind it the feeling that they are doing something which they ought to do and which they must do.

The young engineer cannot juggle with his data. If he is to build a bridge or railroad he must use the facts and measurements exactly as they are or he will not get a result which will be received by other men. The engineer's work is constantly being judged by nature, by the public and by his professional brethren, and the student must be taught to carry out his operations in such a way as to

receive the approving verdict of all these judges. All of these things tend to build up character and develop responsibility.

I believe these schools to a certain extent at least teach their students to think and this is the highest aim of any school. The courses and the methods which I have been describing all tend to teach him to work out problems by himself and in his own way; to think intelligently and wisely. The engineer in dealing with the problems which confront him must look at the other side. If he blindly assumes that there is but one aspect to the question and attempts to solve it from that standpoint alone, he will speedily find himself criticized by his professional brethren and not unfrequently by the public.

I have tried to show in what way the technical schools are preparing students for citizenship but I would not wish to convey the impression that these schools are doing better in this respect than other higher institutions of learning. If the technical schools have any advantage at all in this matter it is due to the fact that their students go to college with a fixed purpose in mind. They are working toward a definite end and hence perhaps develop some of those traits of character necessary for good citizenship better than college students who do not have this definite aim. Huxley defines an educated man as follows: "That man, I think, has a liberal education, whose body has been so trained in youth that it is the ready servant of his will, and does with ease and pleasure all that, as mechanism, it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength and in smooth running order, ready, like a steam engine, to be turned to any kind of work and to spin the gossamers as well as forge the anchors of the mind; whose mind is stored with the knowledge of the great fundamental truths of nature and the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions have been trained to come to heel by a vigorous will, the servant of a tender conscience; one who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to esteem others as himself."

Would not this man be a good citizen?

CONDITIONS OF EFFICIENT FACULTY SERVICE

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It is the purpose of this paper to inquire what are some of the conditions of efficient service on the part of professors. Without claiming to furnish a complete analysis, I have selected five conditions that seem to me important and that I desire briefly to discuss. They are (1) preliminary training, (2) adequate remuneration, (3) permanent tenure of office with a proper degree of personal and intellectual freedom, (4) a share in the control of the institution served, (5) a sympathy with outside social ends and aims.

I. PRELIMINARY TRAINING

In olden days men drifted into college chairs through a general aptitude toward intellectual pursuits rather than through special training. The ministry was considered a sufficient and satisfactory preliminary service for any form of college work, especially for the presidency. To-day it is generally understood that men looking forward to college positions must go through a course of graduate study, secure the doctor's degree, serve an apprenticeship as instructors, and by excellence in class work, publication of papers, and general usefulness, rise to higher rank. But the rate and progress of this advance are subject to all manner of cross influences. Much of the time and energy of young instructors is subtracted from the worthy work just outlined and spent in hunting positions, in trying to secure promotion through personal influence and the favoritism of friends, or through the energetic activity of business agents. This demoralizes greatly the scheme of advancement and is injurious to the profession as a whole even if sometimes helpful to the individual. It indicates a lowering of ideals and makes for subsequent inefficiency. The question may here be raised whether universities have not enticed too many and some inferior men into the college career by the too liberal use of fellowships. Any professional overstimulation is apt to result in the subsidizing of mediocrity. This danger, long felt by the pulpit, is overtaking the colleges.

But even where extensive preparation is sought, that does not as a rule direct itself towards proficiency in teaching, or familiarity with general educational and administrative problems, or that broad training and generous culture that makes the professor in his com-

munity a force for civic improvement and social welfare. The impulse toward these things is rarely gotten save in the school of experience. My observation is that too many men prove inefficient in this noble profession of college teaching. As a calling it is singularly exposed to unpromising applicants, who ought to be discovered and diverted, rather than helped along and then disposed of by cordial recommendations to neighboring institutions.

II. ADEQUATE REMUNERATION

I only take time to point out the danger that inadequate salaries will drive from any profession the best men and lower the average of general proficiency. Colleges do not have a monopoly in opportunities for intellectual labor or life. Commercial enterprises are demanding an increasing supply of scientific and well-instructed men for their tasks. We owe a duty to the future to present this matter frankly for public consideration. College presidents and boards of trustees should speak for the rank and file of college workers. Endowed institutions should limit their field of work and restrict their attendance in accord with their financial resources. This is far better than to expand to the point of explosion or starvation. Great states that can appropriate millions for huge buildings, athletic fields, and classic stadia, extension courses in all good things and some things of doubtful value, should not forget the needs of the quiet and patient workers whose ceaseless toil alone makes all this equipment worth while.

III. TENURE OF OFFICE AND FREEDOM

No less important than adequate salary is permanence of position and freedom in the discharge of official duties. These matters are important for the individual, and no less so for the social aims he is to serve. Is the college professor free? This question recurs with some frequency amid the changing phases of educational history. Every little while the newspapers tell of some one who has lost his position because of peculiar views. The point of conflict is usually with the trustees, represented by the college president, or with the patrons of the institution who support it. The offense may be in the field of theology, or of science, or of politics, or of social or economic theory. It is claimed that state institutions resent too free political expressions, churches fear a liberal theology, and wealthy benefactors look with disfavor on economic teachings that are prejudicial to their material interests. It is not easy to get at the facts in most of these cases. Sometimes the difficulty is in the man, rather

than in the teacher. The punishment was meted out to indiscretion, rather than to independence. Then, again, there is something to be said in justification even of extreme action.

Educational institutions do not spring up of themselves. They are brought into being by and represent certain forces behind them. The State is the great founder and patron of schools and of universities, and the State stands for law and order. Elements antagonistic to controlling public opinion cannot properly claim representation in public education. The socialist, the anarchist, the advocate of absolutism, could not be tolerated as a university teacher. Churches stand for religion manifested through certain creeds, formulas, and symbols. They have never concealed their antagonism to radical innovations. So long as they give fair notice of their demands no one may complain of their enforcement. Whether there is any place for individual control of an educational institution through patronage is a more doubtful proposition. No individual views are entitled to perpetual financial support. This would give an immortality to the individual that is not allowed either to church or state. No dead hand should be laid with controlling power on the life of to-day. The thought of the present hour must guide present teachings. Out of these considerations grows this observation, that for some teachings a man must provide his own platform. He may not demand a home and a salary from unwilling contributors in order to ventilate views to them unwelcome and unsound. A medical college cannot be expected to maintain a chair of Christian Science. And in the most liberal school of allopathic practice there is no place provided for teaching hydropathy, or homeopathy, or osteopathy. Every college professor should also remember that he is part and parcel of a great institution, and individual acts may be of the greatest possible consequence to others.

And yet there is another side to all this. Freedom of thought is an indisputable condition of progress. No compulsion may be laid on the human soul. It may be led, but not driven, trained but not forced, taught but not shackled. The interests of society call for the largest possible liberty in this field. And even when we pass from thought to speech, the strongest plea is still for freedom—not unlimited, not forgetful of others, not anti-social—but still the sincere expression of a free soul. The investigator in any field must be true to the facts as they disclose themselves to him. There must be no fetters on his hands, no sword hanging over his head. Universities, above all places, are consecrated to this search for truth. But it must be made by investigators, not by agitators. Social, political,

and economic theories may be properly and frankly handled even in a state university. If a church institution is established for the perpetuation of a fixed creed, it cannot be or claim to be a university; it is not fairly a college. On this basis there is no ground of appeal for support or patronage to any but the close circle of the elect. Denominational colleges of the present day almost universally oppose denominational tests whether for faculty or students, and in the field of science there is at last absolute liberty from the side of both church and state. Thus the world is moving towards the largest possible light, and all the forces of progress are fighting the battle of the scholar. Learned societies are helping the individual, and this we all approve. The press is outspoken for fair play, and the great power of enlightened public opinion will always express itself against institutional bondage.

But it is claimed that there are other dangers that threaten the position of college professors. It is claimed that our present system of college organization and administration places professors under the tyrannical control of trustees, presidents and deans, and that a more democratic government is desirable. I do not hold a brief for the defense of college presidents, but I do not believe the teaching faculty has suffered much from unfair rulings from this source. All college presidents are eagerly seeking good officers and good teachers. Toward those not very good they maintain an attitude of respect and consideration. Few institutions of high character subject professors to periodic re-election. One of the most embarrassing problems of college administration is how to reconcile duty toward the institution with personal obligation toward a member of the faculty. If college presidents err, in most cases the error is in favor of the teaching staff. I doubt if there is any important sphere of co-operative labor in which an inefficient man who behaves himself and tries even moderately to do his duty is safer against molestation. The business world rarely exercises the leniency that is common in college boards.

The one real remedy against possible disaster from the side of trustees is efficient service. The president is under the same law and is really in a more dangerous position than the professor. Colleges can never get along without a faculty; they can and have gotten along well without presidents. The presidency can only endure by functioning for the life and well-being of the whole organism; otherwise it will be sloughed off or amputated. But the teaching staff is no vermiciform appendix; it is the organism itself. So the college president of to-day as part of a noisy and perhaps ephemeral show salutes

respectfully his more permanent and more happy associates and asks a charitable judgment with a hearty co-operation in common tasks.

IV. A SHARE IN CONTROL

We come now by a natural transition to consider another condition of efficient service, arising from some provision by which the faculty may aid in controlling and developing the institution served. Undoubtedly college affairs have moved in the opposite direction—needless now to inquire by whose fault. Faculties have withdrawn more and more from administrative functions. The government of students has been placed largely in the hands of officers, as deans, secretaries, clerks, etc. The larger educational interests, especially of great universities, are equally removed from general faculty concern. The president may sometimes speak for them, but if he does not their voice is not heard and their views are not known. This seems unfortunate. A college faculty is supposed to be composed of educational experts. These are the natural friends, counsellors and governors of students and should be found equally valuable as advisers to the trustees. A large amount of wisdom is going to waste. Student life and educational administration are both falling into outside hands. The corrective influence should be applied from both sides. The trustees should provide some organization through which the faculty may consider general questions of university policy. Action taken in this way need only be advisory, but such advice will undoubtedly have great weight with any board of trustees. Such a faculty body might either take up questions referred to it or initiate matters of concern to them. In this way trustees might secure valuable assistance and the faculty be encouraged to develop its own resources.

My observation is that too often the faculty has been glad to abdicate all responsibility and withdraw from these fields of service. They will be invited back as they indicate their own value. But as long as college teachers busy themselves in their own subjects alone, turn away unsympathetically from their own students, make no effort to reach the lives of those around them, pay no attention to the collective problems of the community, so long will students regard them as narrow, and trustees regard them as incompetent. So long as professors die of their own faculty meetings, so long will college presidents refuse to live by them. So long as debates over the curriculum are party struggles in which each professor represents his subject alone, so long will our experience in mapping out courses of study look like crazy patchwork and intellectual aberrations. So long

as professors do not care for the largest possible social service, so long will they look in vain for evidence of their social value. So long as they will not lead, they will seek in vain for followers.

V. BREADTH OF SYMPATHY

And this leads me finally to indicate a certain breadth of sympathy as an essential condition of efficient service in all college work that extends outside the narrow grooves of one's own specialty. This is the mark that distinguishes the little from the great. This comment is not intended as a criticism of the scholarly habit or instinct. Scholarship is good and its results are important. But there are men who lose themselves in the process and never reach results; that know the theory of equations, but never substitute human value for x y z ; that weigh the force of dead moods and tenses, but never make a positive assertion of their own in the present tense; that count the ships of Homer, but count for naught the weary hearts before them; that magnify their studies and forget their students. It is unfortunate that a contrast is usually made between scholarship and social interest as if the lack of human interest were characteristic of good scholarship. For myself I do not believe it. Narrowness of soul, selfishness, imperfection in training, lack of vision, these are the sins we must fight in order to reach the higher levels of a teacher's life. The truly great scholar can handle even the minutiae of learning in a way to make his greatness felt. Dr. Gilder-sleeve, that prince of American scholars, in one of his charming addresses has aptly described the power that accompanies such a man's utterances:

Some years ago I attended a lecture by a great master. The theme was the vanishing of weak vowels in Latin. Candor compels me to state that although I pride myself in being interested in the most uninteresting things, I should have chosen another subject for a specimen lecture. Candor compels me to state also that I very much question whether the illustrious teacher would accept all his own teachings to-day, such progress do grammarians make in devouring themselves and one another. I was much struck with the tone in which he announced his subject. It was the tone of a man who had seen the elements melt with fervent heat, and the weak vowels vanish at the sound of the last trump. The tone, indeed, seemed entirely too pathetic for the occasion, but as he went on and marshaled the facts, and set in order the long lines that connected the disappearance of the vowel with the downfall of a nationality, and great linguistic, great moral, great historical laws marched in stately procession before the vision of the student, the airy vowels

that had flitted into the Nowhere seemed to be the lost soul of Roman life, and the Latin language, Roman literature and Roman history were clothed with a new meaning.

The outline that has been so imperfectly sketched in this paper has been in part descriptive and in part critical. I have suggested more difficulties than remedies. The lines of correction lie partly within and partly without the faculty group. Education is no longer the simple process it was when Pluto walked in his garden or Socrates gathered his hearers at the corners of the street. Mark Hopkins on a log cannot make a university for any one save a hypnotized pupil. Education processes of to-day demand an environment, many laboratories, large libraries, and much equipment. The best teachers are those who know how to avail themselves of these things. Hence education has passed from the individualistic to the corporate stage. It is now the work of a social group, and calls for organization, co-operation, united effort, and large resources. Consequently the material side of colleges and universities has expanded unduly. This is the side that appeals to the public. Hence the analogy between educational institutions and mercantile enterprises that has been pushed too far for our good. Hence the origin of that overemphasis of system and supervision and administration that sometimes weighs heavily on the teacher's soul. It is time to sound a note of warning; to remind ourselves that the heart of all educational work is in the teacher's keeping; that effective administration fails at last if it does not secure sane, steady and happy work on the part of college professors. If we fail here, all is lost. For what shall it profit a university to have acres of buildings, marble libraries, well-equipped laboratories, and extension courses of music, art and letters if it has a weak faculty and an indifferent student body. With it all there will be no joy, no inspiration, no harvest of exalted manhood, no song of personal triumph, no crown of victory for him that overcometh.

STUDENT SELF-GOVERNMENT

Of the reports on new educational and administrative policies recently made by colleges to the Bureau of Education a surprisingly large number record the introduction of the further development of schemes of student self-government. How far the movement has spread is indicated in the following paragraphs.

Northwestern University, Evanston, Illinois, adopted student self-government at the beginning of the present college year, and the new plan will be made permanent if found successful during one year's trial.

Williams College, Williamstown, Mass., has recently taken the same action, a plan having been adopted by the students and approved by the trustees.

Rutgers College, New Brunswick, N. J., has had a student self-government board for a number of years. Its functions have been chiefly judicial, with recommendation to the faculty for action. There is now in addition a senior council of seven selected members who act as an executive and advisory board of student affairs.

Western Reserve University, Cleveland, Ohio, reports that the student self-government of the past year has been an unqualified success, owing to the sympathy of the members of the faculty.

Southwestern Presbyterian University, Clarksville, Tenn., has a student assembly that not only handles student affairs but also makes suggestions regarding matters of faculty control; a student council has charge of examinations, and special student committees handle the separate boarding halls.

Washington College, Chestertown, Md., and Milton College, Milton, Wis., have each a student council to confer with the faculty regarding student affairs.

Rensselaer Polytechnic Institute, Troy, N. Y., has had such a council for some time and has now advanced another step toward complete student self-government. A general meeting of the whole student body is held once a month to study and discuss matters of interest to the students and the institution.

Carthage College, Carthage, Ill., has a joint student and faculty senate to control extra-curriculum activities.

Georgia School of Technology, Atlanta, Ga., Allegheny College, Meadville, Pa., and Swarthmore College, Swarthmore Pa., have adopted the honor system in examinations.

Elon College, North Carolina, has constituted the senior class a senate to try all cases of cheating in examinations.

The University of Arkansas, Fayetteville, Ark., has had the honor system for some time and is now formulating a complete code of student self-government, which may be tried next year.

Wilson College, Chambersburg, Pa., has student self-government of the dormitories, and Otterbein University, Westerville, Ohio, has also adopted student self-government for its dormitories for women.

Oxford College for Women, Oxford, Ohio, has adopted the honor system in examinations.

Ripon College, Ripon, Wis., has an honor system, with a student council.

Graceland College, Lamoni, Iowa, has adopted full student self-government. The constitution has been approved by the trustees and regular student officers and student council elected. All penalties except expulsion are administered by the student body.

Converse College, Spartanburg, S. C., reports six years of success in student self-government. It has now been made more efficient by monthly meetings of the student body for discussion of topics of interest in college life.

The University of Washington, Seattle, Wash., plans to extend the student self-government. At present the students control mainly student activities, by an association known as "Associated Students of the University of Washington."

Leland Stanford Junior University, California, has a combined faculty and student system of self-control for all student affairs. A constitution and set of rules and regulations have been formulated by the faculty and students jointly and the general enforcement is left to the students who are represented by "university conferences," one for men and one for women.

On the other side of the picture, Virginia Polytechnic Institute, Blacksburg, Va., reports that student self-government is not satisfactory.

Oxford College (women), Oxford, N. C., finds it not an entire success, probably owing to the large number of very young girls in the student body.

Pennsylvania State College has rejected it by a vote of the student body.

WESLEY MEMORIAL CHURCH AND INSTITUTE

HUGH H. HARRIS

Director of Religious Education, Wesley Church, Atlanta

The unsolved problem of the religious life of the downtown districts of our American cities still remains. Many attempts at a satisfactory solution have been made, one of which is the so-called Institutional Church. The history of these organizations has been somewhat as follows:

First, they existed as prosperous family churches. Then as the resident districts become more and more removed from the center of the city, these once prominent churches have existed in a state of living death, lingering until financial stringency has compelled the closing of their doors; or, subsidized by an individual or a society, they have continued their uncertain existence. So far as the writer is aware the only deliberate attempt to establish and maintain a well organized downtown church, one that had at its inception the thought of providing for the future of the downtown people, and which started not from a defunct organization, but *de novo* to serve its immediate community, is Wesley Memorial Church of Atlanta. In 1902 the Methodists, not only of Atlanta, but throughout all Georgia, determined to establish a group of institutions, one of which should be the church. The church was organized that same year; two years later a hospital was undertaken which has continued with marked success to the present time. Other institutions philanthropic and religious have been projected which in due time will assume concrete form.

The original plan calls for an Institutional Church, for the housing of which a four-story building was erected in the center of the city at a cost approximating \$300,000. The building is rectangular in shape, having as its central feature an auditorium seating 2,500 people. It is provided with such accessories as are needed for either worship or entertainment, a complete motion picture outfit being part of the equipment. Club rooms, offices, etc., surround the auditorium. A gymnasium 50x70 feet, with ample accommodations and showers for both men and women completes the building. Unusual provision has been made in the way of ventilation and heating.

The church stands in the midst of a boarding house and business community, easily accessible to all transient visitors of the city. It is within three blocks of the intersection of all the street railway

lines. Five professional schools are located within a radius of one-half mile, the total student enrollment of which is about 1,500. The organization of the church conformed entirely to the discipline of the Methodist Episcopal Church, South. In 1913 the institutional features of the church, by vote of the governing board, were placed under the care of a committee appointed by the organization which originally projected these allied institutions, namely, the Board of the Wesley Memorial Enterprises. As a regularly organized church the officials are the pastor, parish visitor and director of music, and custodian. The Institute employs at present a director and secretary, expecting in the fall to add two other workers, one for men and one for women. The budget approximates \$6,000 each, in addition to which rentals add \$2,500 to a total of \$14,500.

The most distinctive feature of Wesley Memorial Church at present is the Sunday school, which, manned by a strong corps of teachers, not only does effective work in religious education, but also dominates the entire life of the church. The unified devotional service of the upper grades of the Sunday school and morning worship has endeavored to get the proper balance and co-ordination between two services that are frequently utterly disconnected. The Children's Church is likewise endeavoring to utilize the entire morning hour of Sunday to the well-being of the younger grades of the Sunday school. The types of activity undertaken by the Institute are common to all such organizations: classes, clubs, outings, etc. During the ensuing year an Institute for Religious and Social Workers, conducted upon the Des Moines plan, is also to be undertaken. The relief and aid work, while in an incipient state, is a necessary adjunct.

The hospital organized in 1904 has its own board of management, though bound loosely through the Board of the Wesley Memorial Enterprises to the general organization. The old building, with its advance, has become inadequate and a new and complete structure is to house this philanthropy within the year.

As said above it is the only case known to the writer in which a denomination intelligently and deliberately outlined a city program, and endeavored honestly to put the program into operation. Experimental? Yes, somewhat still, but each succeeding year gives increased wisdom out of experience and insures against failures due to ignorance. Unlike the similar work in the North, and to that extent easier, this effort is in a community which is almost purely American. It is also typically southern, hence there will always be peculiar angles and difficulties, and likewise encouragements.

RELIGIOUS EDUCATION AND INTERNATIONAL GOOD-WILL *

REV. LUTHER B. WILSON, D.D., LL.D.
Methodist Episcopal Bishop of New York

It ought not to be necessary to suggest that the promotion of peace be given place in religious education. You can hardly conceive of any system of religious education in which it is not already present. The Scriptures familiar to us are full of it. In the days of the old theocracy there was scarcely ever the blare of war trumpets, but the echo was a call to peace; never a divine law promulgated as of permanent authority that did not look peace-ward. The dream of sword and spear wrought into plowshare and pruning hook was the alluring vision of the prophet. The gentleness, the unselfishness, the sweet persuasiveness, the peaceableness of the Christian life is the very badge of its manliness.

Certainly peace is there, and it is scarcely possible to name a legitimate phase of the endeavor for which this conference stands which is not distinctly and specifically in the content of the Scripture message. The restriction of armament, the prohibition of the horrible enginery of war, the substitution of arbitration for the clash of arms, you do not need to put these in the Gospel; they are already there.

It is probably true that in many pulpits there has not been in years a single formal deliverance on the subject of peace as we are here considering it. That is, peace between man and man, or of peace between nation and nation. It is one of the functions of the peace movement to bring about a change in this, and that particular task is having serious attention. The pulpit not infrequently regards itself as inspirational rather than educational. Where such a view is held concerning the office of the preacher it may be difficult to secure from the pulpit that co-operative enthusiasm which would be most pleasing, but in the church schools, whether held on Sunday or another day, there is open to us such an opportunity as is not afforded elsewhere. Here are multitudes of children and youths. Many of them in primary grades are only just now awakening to coherent consciousness; they are receiving their very first impressions through methodical instruction. If you can by any

* Under the auspices of the Church Peace Union the final evening of the Lake Mohonk Arbitration Conference was devoted to five addresses on the general subject of "The Church and International Peace." These addresses were by Bishop Wilson, Dr. John R. Mott, Prof. Sidney L. Gulick, Dean Charles R. Brown and Dr. Lynch. They were published in successive issues of *The Christian Work*.—Editors.

suggestion lodge in these minds such a view of human relationship as that which you have come to cherish, what may you not expect as the sequel?

An occasional story, an incidental reference may lead to undreamed of results in the service of mankind, but only the careful process of a really educational endeavor can meet our obligation if peace is indeed worth while. Can you discover a more promising field for your cultivation than is here? There are in the church schools of the land millions, in some of the denominations exceeding numerically the membership of the church itself, at the very age when the mind is most eagerly acquisitive and the heart most easily impressed. They are ready for you, an agency most tremendously potent. You can reach but few of them directly, but you can reach, almost certainly reach them if you will by offering your help to those who arrange the curriculum of religious education, who edit the Sunday-school literature, and who in other ways so influence the life of child and youth intellectually, emotionally, volitionally. It must never be forgotten, however, that the blood of military heroes and martyrs runs in the veins of the race. Heroism has been interpreted in terms of the battlefield. Our very conceptions of courage are stained with the blood of battle. It is not an easy thing to rid oneself of the fetters which habitual thought has riveted. To give to peace its proper place means almost the rewriting of human history.

In one of the most fascinating addresses of this conference there was drawn the picture of a child talking with the father, a soldier of the sixties. The father's story was such as veterans tell by the hearthstone or the camp fire, and as the child listened to the story of charge and conflict, of danger and daring, he cried out, "How fine it was! How fine it was!" That was the response of the child, the representative child, whose heart is tuned to the heroic.

It was the soldier father who answered, "No, it was not fine." And the verdict of the soldier father was accepted, perhaps, because he was a soldier father. It would have been a task more difficult for another to accomplish that change of mind.

But you are not likely to see such a correction of the child-thought until the peace movement is definitely recognized as a phase of religious education, and the most patient and tactful effort is given to its effective adoption. Let us see to it, then, that there be brought out wherever childhood, youth or age shall gather for religious training, that peace is the goal of prophecy, that arbitra-

tion is the order of a progressive age, and that the good God beckons us that way.

Ah, that is the chief thing in the matter of religious education. You have not only the fashioning of thought, of dream, of hope, of love into ideals, but with any religion worthy the name you have ideals plus motive and authority. The organization of religious schools means much; the fact that multitudes are gathered in them has deep significance, but the great thing is just this—that they are religious schools.

The peace movement is a distinct subject for religious education, but it is likewise a distinct reason for religious education. How often it has been said during these days that the effectiveness of the peace movement is dependent upon the attitude of the people; that the success of arbitral procedure is dependent upon public opinion. It will be confessed that your rarely exceptional man may be controlled by his judgment, but commonly there is a vast stretch between intellectual conclusions and compelling convictions.

It would seem as though the world had gotten far enough along to have fairly correct views as to the wastefulness of war and the consequent desirability of peace. Yet what happened in this country only a few days ago? You will know that at the tensest moment of these last months, when the people should have maintained the most judicial mood, multitudes were swept away by passion, and from every part of the land clamorous demands came up to the President for an immediate resort to arms in Mexico, such demands as it is not easy to resist. What happened then is but suggestive of what is likely to happen again. What happened in some of the cities of this country is likely to happen almost anywhere if the same external conditions should make their appeal.

If you are to have it otherwise you must find a deterrent more effective than the report of the battle's dead and wounded, however realistic such report may be. The fact is that tribes and nations which have suffered most in war have been readiest to accept the gage of battle.

You must have an argument more convincing than any which industrialism or commercialism has to offer, or, if you prefer, more forceful than any which political or social economy has to present. We are fairly advanced as a nation, but we are not altogether successful in maintaining peace within our own borders. The man who believes that universal peace can be expected on the basis of any merely human philosophy of brotherhood, or who believes that such a reign of peace must of necessity follow the establishment of

a permanent court for the adjudication of international differences, has not, I think, thought the matter through. In general, statesmanship and diplomacy, while manifestly upon a higher level than heretofore, are still uncertain. You can determine upon your method of procedure, may constitute your court of men most learned and most impartial, but you have the people yet to deal with.

You dare not ignore the significance of public opinion, and I venture the thought that at last the attitude of the people toward event or movement is likely to be determined by the attitude of the people toward God. Therefore, I do not believe that you can bring in universal peace if you leave out God. The function of religious education is not the fashioning of ornaments for society, whether serious or frivolous, it is not the enriching of thought and utterance with concept or phrase.

The function of religious education is the discovery of God to human hearts; the establishment of a throne; the promulgation of a law, the development, guidance, and elevation of life; the visionizing of promise and the consummating of desire.

In the interest of the peace movement it is fair to ask what is the quality of public opinion in the community which you know best? In too many places the times seem to be too strenuous for the observance of family religion. Oftentimes religious beliefs are so diverse that there cannot be systematic teaching of ethics or morality in the common schools, because morality needs for its foundation some great postulate which belongs to the category theological, and therefore cannot be approved, or allowed. So serious is the case that in some of the towns and cities, Protestants, Roman Catholics, and Hebrews are supplementing the confessedly inadequate provision for the religious training of their children and youth by opening week-day schools for their religious education, finding time for this by arrangement with the authorities in the common schools. If public opinion be a factor in the problem we are seeking to solve, if enlightened conscience is for us an asset really needed, then for the sake of peace, as for the honor of the King, let us see to it that the methods of secular education are supplemented as they ought to be.

NEWS AND NOTES

University Extension in the United States is described in a recent bulletin issued by the Bureau of Education.

The Independent for August 3 contains an interesting article by Dr. Holt on the use of the daily paper and magazine in public school and other class work.

The Sunday schools of India are moving forward. The "India Sunday School Journal" takes advance ground in urging graded organization and lessons.

The Austin, Texas, School Board has voted to give credit toward graduation for a certain amount of work in the Bible under definite restrictions and conditions of study.

Dr. Richard C. Hughes has been appointed by the Presbyterian Board of Education to make a special investigation of the teaching of Bible in public schools.

The new Methodist University at Atlanta, Ga., starts with a department of Religious Education with the Rev. H. H. Harris in charge.

One of the addresses at the Lake Mohonk Arbitration Conference was on the subject of Religious Education and International Good-Will, delivered by Bishop Luther D. Wilson.

The Methodist Board of Sunday Schools issues a new course of lessons for use in the Sunday school classes which are composed of college students. The course is entitled "Students' Standards of Action."

The Board of Sunday Schools of the Methodist Episcopal Church issues an interesting pamphlet of 60 pages giving a number of plans for Sunday school buildings, usually of a moderate cost. Most of the designs are based on the Akron plan.

At the College and Seminary Conference in connection with the International Sunday School Convention, a resolution was passed regarding training for Sunday school class work in colleges and addressed to all standardizing bodies, asking them to define the conditions under which such work could be credited in the institutions on their lists.

The following universities maintain work of some character on the foreign field: Yale, Harvard, Princeton, Pennsylvania, Michigan, Oberlin and Chicago.

The International Congress on Education in the Home, planned for Philadelphia at the end of September, has been abandoned on account of the great war.

The Cook County Chicago Sunday School Association says that the city Sunday schools are reaching only fifteen per cent of the boys of that city; of 289,000 boys in the city only 41,000 are in Sunday schools.

"A Scientific Basis for Bible Teaching" is the subject of an article by Prof. Wm. J. Mutch in "Christian Work" for August 22. He states the reasons for the plan which he follows in his own textbook "Graded Bible Stories." Dr. Mutch presents a very interesting point of view.

Dean Shailer Mathews has been granted leave of absence for the winter quarter in order to visit Japan as the representative of the Federal Council of Churches. Dean Mathews is the president of this organization and goes to Japan to represent thirty different church communions comprising the council.

The new bulletins of the city training schools for Sunday-school workers show improvement in plans and progress in this interesting and valuable activity. Two good examples are the Baltimore Training School, Dean, Rev. M. H. Lichliter, and the Des Moines School, Dean, Prof. W. S. Athearn, Drake University.

"Something to Do," is the title of a new monthly magazine edited by Henry Turner Bailey, with 25 departments each devoted to some form of child activity, giving exact directions for things for children to do. Parents should send to The School Arts Publishing Co., Boston, for a sample copy.

Teachers and pastors desiring information for sermons, addresses and lessons on international peace should send to the following for free pamphlets: World Peace Foundation, 40 Mt. Vernon St., Boston, Mass.; American Association for International Conciliation, 407 W. 117th St., New York City; Church Peace League, 70 Fifth Ave., New York City.

A department of Parents Associations in Churches has been organized by the National Congress of Mothers and Parent Teach-

ers Association. The purpose is to arouse parental responsibility and to train them in the best ways to develop children and to do this by means of classes and organization in churches.

The conference on Religious Education to be held at the Panama Exposition, August 26-29, will be in conjunction with special congresses on education including the meeting of the National Association of State Universities, the N. E. A., and other groups interested also in social education.

Churches planning new buildings for educational work would do well to send to Rev. C. M. Watson, First Christian Church of Norfolk, Va., for the pamphlet giving plans of their new building.

The second part of the 13th Yearbook of the Educational Society for the Study of Education is devoted to a description of plans for organizing school surveys.

Prof. Edwin D. Starbuck, who for two years has been on the staff of the department of Religious Education of the American Unitarian Association, returns to his work as professor of Philosophy at the University of Iowa. Dr. Starbuck has been engaged in formulating a course of study for the Unitarian Sunday schools. Some of the plans for this course were outlined in a recent number of *RELIGIOUS EDUCATION*.

In Omaha, Nebr., under the public school auspices, ten clubs, with an average membership of fifty, have been formed for the purpose of bringing the fathers into closer touch with the children, the teachers, and board of education, in an endeavor to bring about the very best results for the betterment of the children. The motto of these clubs is, "Make the Indifferent Different." Membership is limited to males 21 years of age or over.

The new ideals of service for State Universities are certainly applied practically in the press bulletin issued by the University of Wisconsin. A recent number, in addition to an article on How Parents Should Help Children With Their Studies, devotes considerable space to the best way of sewing on buttons, and the best soaps or soap material to use in laundry work, and the problems of proper bluing in the laundry.

The August number of "The Biblical World" is devoted to a study of "Graded Social Service for the Sunday School"; in fact, the issue is no less than a book on this subject. The material is prepared by Wm. N. Hutchins, Ph.D., and will be found highly

valuable. The September issue of the same magazine is devoted to a similar presentation by Prof. Herbert F. Evans on "The Sunday School Building and Its Equipment." This is the most rational and helpful study of this subject we have seen at any time.

The engagements of the General Secretary in the near future include conferences and addresses at the following points: Nashville, Tenn.; Columbia, S. C.; Rock Hill, S. C.; Atlanta, Ga.; Cleveland, Ohio; Pittsburg, Pa.; Washington, D. C.; Akron, Ohio; Montreal, Canada; Baltimore, Md.; Buffalo, N. Y.; Oklahoma City, Okla.

Teachers College, Columbia University, announces special classes in Religious Education under the following heads: The Problems of Foreign Missionary Education, Dr. Sailer; The Religion of the Old Testament, Prof. Bewer; The Religion of the New Testament, Prof. Bewer; The Teaching of Religion, Prof. Coe and Miss Tallman; The Curriculum of the Sunday School, Miss Tallman; Practice in Sunday School Teaching, Miss Tallman.

Union Theological Seminary, New York, offers two courses for lay workers in the department of Religious Education, in each term for the year. Dr. Hugh Hartshorne, principal of the Union School of Religion (the Sunday school conducted by the seminary), will conduct classes in the following subjects: Principles of Sunday School Teaching, The Psychology of Childhood, The Materials of Religious Education, The Organization of Religious Education. The courses are open to both men and women and are free of charge.

"One blessing likely to come, however, will be the utter disgust of civilized nations upon their realization of the bloodshed and the total waste involved in this the greatest of all wars, and possibly a keen sense of humiliation that such a thing could happen in this enlightened age. Then when the people start to pay the bills, and have to reckon with the destruction of so many useful lives, the sense of wrong and injustice should be so great as to give rise to the most extraordinary peace movement that the world has ever seen. That in itself would be a great achievement; but the pity of it is that the nations affected had to tolerate wholesale murder before discovering the awful folly of it all." *From the monthly letter of The National City Bank of Chicago.*

In a paper in the Sunday School Times of August 7th, President William Douglas Mackenzie says an effort has been made to meet

the needs for religious instruction of public school students by uniting churches in a community to engage a "Principal of Religious Education." He says, "There are thousands of localities where at once such a combination of churches could appoint a carefully selected "Principal of Religious Education." This person should be able to rank with the principals of the public schools in the same district. He or she should be given by the churches the task of organizing the week-day instruction of their children. To this work I am sure the churches would rise with enthusiasm and devotion of spirit. The people of America wish to remain profoundly Christian, and my experience has been that no prospect awakens greater dread in the minds of any audience than to suggest the possibility of a generation of children arising for whom religion has become a superstition and the knowledge of the Bible a puerile and needless irritation. But the churches must act quickly if such a generation is not to be raised in our own time. They must see to it that, if the State speaks authoritatively, the Church shall speak no less definitely and with a co-ordinate authority. The two combined, as they can be in such a plan of co-ordination, can bring the principles of the Christian faith to bear very definitely upon the molding of the young lives of America."

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THE PLACE AND FUNCTION OF THE CHRISTIAN COLLEGE. *Rev. James E. Clarke, D.D.* (The College Board of the Presbyterian Church, New York City.)

THE SOUL OF AMERICA. *Stanton Coit.* (The Macmillan Co., N. Y., \$2.00 net.) Dr. Coit believes that in the social struggle in America a new religion of national idealism is being wrought out and that a new faith will express itself in a national form of worship and in democratic forms of service. He seeks to show the relation of the older and prevailing types of religious interest to the development which he foresees and outlines in most interesting fashion.

THE ENLARGING CONCEPTION OF GOD. *Herbert Alden Youtz.* (The Macmillan Co., N. Y., \$1.25 net.) A direct and quite simple statement of the modern point of view in religious thought, designed to aid the student and other thoughtful people in their reconstruction and adjustment to the present day scientific point of view and especially to make religion real, livable and efficient in the life of to-day. A good book for the perplexed student.

THE SOCIAL EMERGENCY. Edited by *W. T. Foster* with an Introduction by *Charles W. Eliot.* (Houghton Mifflin Co., Boston, \$1.35 net.) The first two chapters are by President Foster of Reed College, Portland, and the other nine chapters by associates in the special extension course on social hygiene. Altogether this is one of the best all-round, brief discussions of the present state of thought on the problem of social and sex hygiene. The physiological, the economic, recreational, educational and pedagogical phases are treated. May be highly commended as a popular work by experts and therefore likely to be very valuable.

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THE SUNDAY SCHOOL UNDER SCIENTIFIC MANAGEMENT. *Ernest J. Dennen.* (The Young Churchman Co., Milwaukee, Wis.,

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THE SOCIAL ASPECTS OF FOREIGN MISSIONS. *W. H. P. Faunce.* (Missionary Education Movement, N. Y., \$0.60.) The fruitage of a journey through the Orient with the record of the impression made upon a scholarly observer. A striking revelation of a wonderful world awakening. Every one will need this cross-section view of what is really going on under religious inspiration in the Orient.

JEWISH EDUCATION IN AMERICA. (The Jewish Community, Kehillah, N. Y.) All who are interested in religious education in its historical aspects should obtain the pamphlet circulated by the Jewish Community of New York, 356 Second Avenue, N. Y. City, in which a most interesting development and application of the early forms of Hebrew education are traced in their modern American setting.

THE CULTURE OF ANCIENT ISRAEL. *Carl Heinrich Cornill.* (The Open Court Publishing Co., Chicago.) A study of the origin of the people of Israel with a very interesting chapter on the "Education of Children in Ancient Israel." Professor Cornill's point of view as to the historical value of the early traditions and legends is well developed in this interesting book.

HEROD'S TEMPLE. ITS NEW TESTAMENT ASSOCIATIONS AND ITS ACTUAL STRUCTURE. *W. Shaw Caldecott.* (The Union Press, Philadelphia, \$1.75 net.) An immense amount of historical and archaeological material in very interesting form, with numerous photographs and drawings.

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